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The HISTORICAL BULLETIN

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Vol. XXXI

May, 1953

No. 4

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SOME NEW LIGHTS ON LOUIS HENNEPIN, RECOLLECT

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In the *Revue d'histoie ecclésiastique* for 1950 (p. 207-211) Armand Louant publishes the French text of two letters written by the discoverer Hennepin which have so far been unknown. These concern themselves with family matters, the misfortunes of a brother and of the writer, but they likewise contain points that help clarify certain obscurities concerning this controversial personality. The letters came to light while papers of the family Errembault were being classified, they were addressed to a certain Louis Errembault of Tournai in the Low Countries. Both are in behalf of Jacques Hennepin, one written 13 June and the other 25 July, 1682.

Jacques had been caught up in the political changes of those disturbed times and was now at odds with his new master who was a creature of France. Formerly "bailli" of the Vicomté of Maulde under Spanish rule, he had now, on the transfer of that land to France, lost his living, because he had stoutly maintained loyalty to the Spanish masters. Burdened with a family and a man of some education, he had taken a leading part in contesting in court some of the pretensions of the new overlord and had thus incurred the ill will of a master who was making little effort to gain the affection of his new subjects. It was in an effort to heal this breach the Father Hennepin wrote his letters to soften the displeasure of Errembault and to dispose him for exercising clemency.

For students of American history the minor family tragedy is of secondary interest. What concerns us more is the crop of incidental bits of information which give us a somewhat clearer understanding of the personality, career and fate of the enigmatic author who occupies such a unique position in early American discovery. It will be the scope of the following paragraphs to summarize the conclusions at which the editor has arrived in his comments and to indicate the degree of reliance which can be placed on them. As the editor remarks, it is needful in the present state of the entangled question, to utilize any bit of doc-

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umentary evidence that may aid in elucidating some aspects of the subject.

Hennepin tells in his first letter that he had been in America eight years. In company with the governor of New France he had traveled to a distance of six-hundred leagues southwest of Quebec, had suffered the loss of a companion at the hands of the savages, and had been carried off as a prisoner for another five-hundred leagues. There he had been kept for nine months before being set free. Now, 13 June, 1682, he had been at Versailles for six months, so that his return must be placed later in 1681.

In the course of his letters Hennepin says several times that Jacques was his only brother. A study of the context and of the family records makes clear that this means the only brother then living; there were five boys in the family. Regarding this family and the home of Father Hennepin obscurities have given rise to many controversies and hypotheses. As a starting point for the solution of some difficulties we have the statement in the letters that Jacques was "*son propre frère le balif de la vicomté de Maulde*"; elsewhere he calls him "*mon unique frère*." Maulde is a village twelve km. distant from Tournai. Here the baptismal registers show that during the seventeenth century a Jacques Hennepin had his home and that his town of origin was Ath. This Jacques Hennepin, as representative of the citizens of Maulde, was involved during 1684 in a lawsuit with Errembault. The history of the town shows that there were other litigations between Jacques and the Count Errembault which ran through the years 1681 to 1686. It was therefore at the early stage of these encounters that Father Hennepin tried to mediate. During this time Jacques resigned his charge as bailiff of Maulde and returned to his native town Ath. He refused to recognize the overlordship of the king of France to whom Maulde had recently fallen. This uncompromising attitude was deplored by Louis. On the other hand, Louis Errembault had opted for France and had become master of Maulde.

There is no doubt, therefore, that this Jacques Hennepin bailiff of Maulde and native of Ath, is the brother of Father Louis Hennepin. He appears in the baptismal registers of Ath on the 11 Oct., 1632, as "*Jacobus . . . Henpein*," son of Gaspard Henpein and Norbertine Le Leux.

Among the five sons of this couple none bears the name Louis and so the question has arisen: which one of those shown by the

records became a Recollect and adopted that name? By elimination we arrive at the conclusion that the oldest of the family, born 12 May, 1626, and named Antony, was the Recollect Louis.

Regarding his political allegiance Hennepin makes it clear throughout his letters that he is entirely devoted to the French monarchy. In the first letter he states that he has been kept at court for six months to begin printing his book on his discoveries and to make a map. The decision of the ministers to have the fact and the value of the new discoveries published had somewhat surprised him, as he expected that they would tend to conceal it from rival nations. By the time that the second letter was written the map had been completed and was dedicated to the Marshal Destres, vice-roy of America. So far Hennepin was still in favor at court, the king manifesting great interest in the news on the recent discoveries. In France Louis had received his religious training, in the army of that country he had served as chaplain, by France he had been sent as almoner with the expedition of La Salle in Louisiana. From this sentiment of loyalty spring the harsh words of criticism regarding his brother's stubborn adherence to the Spanish crown.

WRITINGS IN UNITED STATES CHURCH HISTORY, 1952

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This bibliography consists of a selection of articles dealing with the history of the Catholic Church in continental United States, and is limited to publications appearing in 1951, or those which have come to attention during the past year. As all such efforts, it is necessarily incomplete—information concerning articles of value not listed will be appreciated by the compiler.

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REVIEWS OF BOOKS MEDIEVAL

Saint Benedict and His Times, by Ildephonse Cardinal Schuster, O.S.B. Trans. by G. Roettger. St. Louis. Herder. 1951. pp. 396. \$6.00.

This is a very scholarly biography presented in a simple and popular style. The work is founded principally on the *Dialogues* of St. Gregory, but the author has prefixed to the work a very important chapter on the discussion of the sources to be used in compiling a life of St. Benedict. Besides the history of St. Benedict's own life, the author has included many helpful observations for a better understanding of the Italian rural civilization of the time in which Benedict lived. In addition several of the *fioretti* related in connection with the saint's work remind one a great deal of the stories told of St. Francis centuries later. At the same time, the frequency with which the author notes where historical materials stop and unfounded legend begins, begets confidence in the reader.

For book-report material in college history classes the volume can be warmly recommended, containing as it does not only solid history but many anecdotes which vividly portray the spirit of the times. The translator has done a smooth rendition from the original and the edition is illustrated with well-chosen plates and furnished with a good index. Unless the spirit of Benedict and the organization which he founded is understood, the "Benedictine centuries" of the early middle ages are difficult to understand. Cardinal Schuster has provided a short-cut to that understanding.

L. J. Daly, Saint Louis University.

The Lost Literature of Medieval England, by R. M. Wilson. New York. Philosophical Library. 1952. pp. xiv, 272. \$4.50.

This excellent report of a careful piece of research is in every way admirable. Clear and conservative, the conclusions arrived at are not sensational, but they are solidly established and must be weighed by the historian of Medieval English Literature.

"The Lost Literature of Medieval England" was the subject of an article by the late Professor R. W. Chambers in the *Transactions of the Bibliographical Society* (London, 1926) in which

that great Medievalist first indicated his conviction that, had the lost literature of medieval England been preserved, the whole history of English Literature previous to Chaucer would appear in a different light.

Professor Wilson, by adopting Chambers' title in this book manifests the source and inspiration of his work. Chambers was able to do no more than express a conviction. Now, Wilson has moved rapidly through the various genres of English medieval writing, documenting Chambers' thesis with specific references to any hint of English writing referred to in medieval documents but no longer extant. Upon the basis of such documentary evidence he is able to evaluate very briefly the possible lacunae in our knowledge of each of eleven literary types—epic, historical narrative, romance, lyric, drama and the like.—From this evidence we may check the conclusions which we draw from extant medieval works by a more certain knowledge of the full literary milieu of the medieval man.

The historian will not have to be warned of the necessarily large margin of error possible in such indirect methods of peering behind history. This book is in nothing more admirable than in the author's intelligent awareness of the part chance may play in the destruction or preservation of manuscripts. If anything, the book disappoints in the mildness of the conclusions it warrants. It might even be questioned if Mr. Wilson's results do fully corroborate Chambers' thesis. For example, very little new material is turned up as "lost" in English epic, and even less in the Arthurian romance matter. Ecclesiastical writings, too, such as saints' lives, didactic and religious poetry, seem to have been pretty much as we know them with little important loss. These were, of course, largely Latin and far more likely to be preserved than secular materials.

The biggest discoveries are those which point to a whole genre of historical narrative in English which seems to have perished entirely, and in lyric and dramatic poetry. Taken in itself, this seems hardly enough to reveal "the whole history of English Literature before Chaucer in a different light." But one must remember that the whole force of Chambers' thesis lies in the fact that the lost materials were assumed by him to have been native English, secular, and oral in distinction to the preponderantly Latin and ecclesiastical nature of the known body of Medieval writings. Mr. Wilson's work certainly turns up enough

clear reference to such materials to assure us of the existence of what was probably a very large body of vigorous English which has left no trace of itself in the accepted history of Medieval Literature.

Moreover, when taken in conjunction with Chambers' wider thesis on the continuity of English prose from Anglo-Saxon beginnings down through the Elizabethan period to Dryden and modern times, the conclusions of the present book are still more impressive. Continuity of this kind cannot be "proved" of course, but we begin to feel that we have enough indirect evidence to question the opposite theory. Drama and lyric in England owe much more to native English influence than was assumed by those who stressed "1066 and all that."

Leonard L. Waters, Saint Louis University.

Ancient History from Prehistoric Times to the Death of Justinian, by Charles Alexander Robinson, Jr. New York. Macmillan. 1951. pp. xviii, 738. \$6.00.

The task of adequately covering the ancient history of the Near East, Greece, and Rome in one volume is indeed a formidable one. In the work under consideration, however, Mr. Robinson has had remarkable success in achieving this feat. Robinson is already well known to teachers of Greek history for his revision of Botsford's *Hellenic History*. As might be expected, many of the best features of that work have been incorporated in the new book.

The author wisely warns the reader in his preface (p. vii) that there are large gaps in our knowledge of ancient history, but perhaps he is being unduly conservative when he goes on to remark that there is ". . . considerable uncertainty about every year and every event and institution and personality of antiquity" (p. vii). The treatment of the subject matter throughout is scholarly, but this does not prevent the author from expressing himself in an interesting manner. The language employed is easy-flowing and highly readable.

Inevitably a writer attempting to cover such a broad field in such limited space must omit some features which various teachers would wish to have included. Such omissions in this book, however, are very few. The author has succeeded in compressing a remarkably great amount of information into one volume, at the same time maintaining an excellent balance in the relative importance attached to various phases of the subject.

In the section on Greek history, as in his earlier work, the author quotes extensively from the Greek writers, especially Herodotus and Thucydides, in his treatment of various incidents. This, in the opinion of this reviewer, is one of the outstanding features of the book, since it provides the only occasion which many of the students using the work will have for coming into first hand contact with the great writers of antiquity. It is to be regretted that this device is not used more extensively in the section of the book dealing with Roman history. Perhaps, when the next edition of the work is produced, the author will see fit to include appropriate passages from Roman writers on a greater scale.

Mr. Robinson devotes considerable attention to the literary history of Greece and Rome, and also includes fairly extensive discussions of the art, religion, philosophy, and private life of these two peoples. The illustrations are copious and of excellent quality. The colored maps which have come to be expected in such works are missing, but several maps in black and white serve as excellent substitutes.

Features of the book which will be especially helpful from the student's point of view are the excellent bibliographies and the chronological lists of events included at the end. Also of great value to the student will be the index with position of accent marked on proper nouns.

The printers and binders have done their work well with the result that the volume is not only a useful one but also a handsome one.

Chauncey E. Finch, Saint Louis University.

The Papacy—A New Appraisal, by John P. McKnight. New York, Rinehart & Company. 1952. pp. 437. \$5.00.

Mr. McKnight is a former newspaper correspondent who grew to admire the work of Pius XII. After his resignation from the Associated Press in 1949 he retired to study and write. This is his first publication, a study of the Catholic Church and Pius XII. The first half of the book covers the origin and nature of religion; science and religion; the revival of religion in the present-day world; and the history of the Papacy from the Petrine period to the era of Pius XII. The second half of the book is a more detailed study of Pius XII and the Papacy of today. What he builds up with one hand, he destroys with the other, as he tends

to write with a newspaperman's sense of news and lack of historical perspective or argument.

Mr. McKnight makes himself immune to criticism by accepting, in his Foreword, Lytton Strachey's remark, "Ignorance is the first requisite of the historian, ignorance which simplifies and clarifies, which selects and omits, with a placid perfection unattainable by the highest art." To this he adds the admission: "I hold the doctrine of papal infallibility to be palpably absurd on the evidence of the history written by the Church's own historians." At the same time he admits that most men need a religious faith to live by, and that for such men, faith organized in an institutional church is perhaps the most satisfactory. He believes that a shared faith may be a necessary cement of a society or a civilization.

In his bibliography and his footnotes there is manifest a strong dependence on the writings of Will Durant, with references to encyclopedia material or popular magazine articles. There are passing references to Catholic sources, which are generally explained away or cited as interesting but different viewpoints.

Mr. McKnight's professed dissent has closed his mind even to the historical evidence he cites. After reviewing in brief the action of Clement I with the Church of Corinth; Polycarp's appeal to Anicetus; Irenaeus' plea for the acceptance of one doctrinal authority; and Cyprian's declaration of the Roman See as the center of Christendom, Mr. McKnight accepts from *Encyclopedia of World History*, edited by William L. Langer, the following summary:

It is generally admitted, however, that not until after 1000 did the bishop of Rome, 'on his own special authority,' pretend to pronounce upon questions of doctrine for the whole Church, or to intervene between bishops and their flocks in ordinary diocesan affairs.

This state of mind closes itself to evidence and fails to recognize the implications of his own position. This is also manifest in the following interesting contrast on page 289:

Nevertheless, the record shows that Pius XI did not once publicly condemn Fascist totalitarianism on broad philosophical, humanitarian, Christian grounds . . . Pius himself said: . . . "We have not desired to condemn the party and the regime as such. We have intended to point out and condemn that in their program and activity which we have viewed . . . as contrary to Catholic doctrine and practice and hence irreconcilable with the name and the *faith* of Catholics." (Italics mine)

In a review of this nature, we have confined ourselves to two of the more striking examples of Mr. McKnight's limitations as a historian. This work is neither comprehensive nor authoritative.

Brian A. McGrath, Georgetown University.

English Costume, From the Second Century B. C. to 1950, with Introductory Chapters on the Ancient Civilizations, by Doreen Yarwood. New York. Crown Publishers. 1952. pp. xiv, 290. \$7.50.

There are several excellent works on English costume dealing with various periods of English history, but this book has the merit of covering the entire period from the second century B. C. up to the present with prefatory chapters on the costume of the ancient cultures which chiefly influenced English costume.

The very numerous (more than 500) detailed illustrations make the book a handy encyclopedia reference for students of literature, history, and the stage, as well as for those interested specifically in the history of costume itself.

One limitation of the work as a complete costume reference book is the almost exclusive concern with the dress of the upper-classes.

M. B. McNamee, Saint Louis University.

Daily Living in the Twelfth Century Based on the Observations of Alexander Neckam in London and Paris, by Urban Tigner Holmes. Madison. University of Wisconsin. 1952. pp. ix, 337, \$3.85.

The scholarly professor of Romance Philology of the University of North Carolina here presents, according to his own statement, the product of some thirty years of study, travel, and teaching, primarily designed to facilitate the understanding of Old French and Provencal literature. Despite its title, it is based neither exclusively nor mainly on the encyclopedic enumerations of contemporary *realia* provided by Alexander, whom it uses copiously, since it also utilizes a variety of vernacular and Latin sources, together with illuminations, sculptures, edifices, and the like, which have survived from the period. To stimulate interest, and provide a connecting thread, often tenuous, the work supposes that Alexander is being accompanied on a trip from Dunstable to Paris, via London, Dover, and Boulogne, in the second half of the twelfth century. Among matters discussed are

travel by land and sea, city life, municipal buildings, streets, trades, and shops, housing, food, and clothing, students and their studies, monks and their monasteries, diversions and entertainment (including the recitation of vernacular poetry), the country life of the nobility, gentry, and peasants, the construction of castles, the equipage of knights, and numerous other details, such as the harness of horses and the rigging of ships. While the work is probably too miscellaneous to sustain interest on the part of the average college student or teacher, it does offer a mine of information and many valuable footnotes for scholars interested in mediaeval history and linguistics.

Daniel D. McGarry, Saint Louis University.

Theodora and the Emperor. The Drama of Justinian, by Harold Lamb. New York. Doubleday. 1952. pp. 336. \$4.50.

One of the best of Lamb's twelve popular historical narratives concerning the East, this latest account is, in its main lines, based soundly on the reliable works of such German and French Byzantine scholars as Ernest Stein, Louis Brehier, and Charles Diehl. Many details are filled in by the public and secret histories of Procopius, which are used, however, with the proper discretion and qualification. The chief value of the work is the popular presentation in English of the conclusions of researches already available in other languages. If many conversations are fictional, they are also founded on known attitudes and actions.

In general the work is both cautious and reliable, and discusses broad historical trends and questions as well as the colorful personalities which highlight it. Chief attention is given to Justinian, Theodora, and Belisarius, in that order. A Macedonian peasant-boy, who received an education and became Emperor through the good fortune of his soldier-uncle, Justinian is represented as a dreamer and planner, somewhat shy in public, but inspired by the glorious traditions of the Roman Empire and the Christian Church. His chief practical attributes were his dogged determination, indefatigable application, and ability to choose capable ministers. Theodora, who sprang from even humbler beginnings as an actress, probable prostitute, and mistress-mother, rose to become the friend of Churchmen and the wife of the Emperor. She is depicted as a practical realist, faithful helpmate, and potent influence in the empire, not above occasional vanity, meddling, and spite. If unblemished hero there be, perhaps it is Belisarius, able and faithful general, undaunted and

ingenious improvisor in the face of odds, whose picture closely follows the pen of his admiring secretary, Procopius.

Daniel D. McGarry, Saint Louis University.

The Planting of Christianity Among the West Saxons, by Edgar L. Pennington. The Saville Press, Eton College. (U. S. Salloch, New York.) 1951. pp. 66. \$1.00.

This excellent paper-bound little book presents a brief history of the conversion of the West Saxons and several vignettes of some of the more important ecclesiastical figures. Using Bede as well as sources like D.N.B. and various more recent works on the history of England from seventh to ninth centuries, the author tells the story briefly but with well chosen illustrations from original sources. The book will be helpful both to teacher and student of medieval history.

L. J. Daly, Saint Louis University.

MODERN

"The Two Sovereignties," by Joseph Lecler, S.J. New York. Philosophical Library. 1952. pp. 186. \$3.75.

This is a little book, in physical size only. In its scope and clarity, in its simple, competent coverage of a world-old problem, it is a major work. Its readers will appreciate the charity, good humor and frankness with which it states the case for each of the groups and movements which have taken major parts in the endless effort to arrive at accommodation between the duties men owe to God and to Caesar. But, kindly and paternal though the author's tone is, the book concedes nothing to a false "tolerance." Intrinsically, he insists, the superior of the "two sovereignties" is the spiritual, over the temporal.

Christ, as the eminent Jesuit author reminds us, came to found not a political, but a spiritual kingdom. But a separate kingdom it was to be, and this fundamental, entirely new to Roman thought, made for trouble from the beginning, between the Empire and the infant Church. In Roman thought and practice priests were state functionaries performing, for the State, acts of worship. And so, the persecution of the early Christians was largely because of their denial of the State's claim to sovereignty in matters religious. In one way or another, the Church has been engaged in that struggle ever since, right down to her

present difficulties behind the Iron Curtain. The "dualism" on which the Church insists has been misrepresented and misunderstood in every century of the Christian era. It has, in a way, made civil government more difficult for all concerned, but it has operated to protect the human person and to guarantee man's essential liberties. Under it, the State is not deprived of any of its essential prerogatives but is limited in the moral and religious sphere. Political society is good and lawful in itself, and entitled to obedience, but State authority has no right (see the First Amendment to our own Constitution) to impose a creed. Either of two extremes is bad and dangerous: making the civil power a mere delegation of the spiritual, or refusing to admit that the secular sovereign is subject to moral law. The State's purpose is the temporal good of its people—the Church works for their eternal salvation. The State is not an arm of the Church, or vice versa, but the State is bound so to administer its government that religious observance may be facilitated, not impeded.

The Church in its history has dealt with every kind of political regime, experienced every shade and extreme of favor, indifference and loyalty. Especially worthwhile, in this book, is its full, fair description of the circumstances in which, during the middle ages, the Church, out of the necessities of the time (the break-up of the Empire and the decline or disappearance of all learning among laymen, etc.) assumed the leadership of civilization. While the young nations were slowly emerging, the Pope, by the general temporal consensual common law, was recognized as the Supreme Judge of Christendom. Later the new nations became stronger, lay lawyers arose to protect their sovereignty, and the States themselves became secularized, only, later on, to seek the other extreme of control over spiritual affairs. Then the Church had to defend itself and its clergy against secular encroachments.

So the struggle went, down the centuries, and brilliantly has this writer shown the dangers and the evils of Caesaro-Papism on one hand, and Clericalism on the other. Incidentally, Chapter VII should be valuable reading for any clergyman who is tempted to engage himself, for however laudable a purpose, in political affairs.

Gone forever is the old unitary medieval society with two sets of ministers, spiritual and temporary. Father Lecler makes it clear that it was only a passing phase of history, in no way fun-

damental in Catholic belief, but bound up with the customs and public law of the Middle Ages. Nowadays, the Church never intervenes directly in political affairs but recognizes that they belong to the sphere of the temporal authority, independently of any other authority. It is a long step from Innocent III, who called the King "the secular arm of the Church" to Leo XIII, insisting as to State and Church, that "each is sovereign in its own manner" and that each has "a circumscribed sphere in which it exercises its own activity by right."

Charles S. Desmond, Judge, New York Court of Appeals.

Liberty or Equality, by Erik von Kuehnelt-Leddihn. Caldwell, Idaho. The Caxton Printers. 1952. pp. x, 395. \$6.00.

This series of essays on democracy and liberty is by the author of *The Menace of the Herd*, who does the service of pointing out many defects in modern democracy that the average American might not notice. His essays on the rise of Nazism are also valuable for including viewpoints and items of information not usually considered by students of this subject. But the total effect of the book is bad—especially for American Catholics. The author identifies democracy with totalitarianism, and he tends to identify the Church with pre-democratic monarchical society. Such identification is based on a superficial view of modern history and it is certainly contrary to the spirit of Catholicism—and to good history. Nor can it be reconciled with the papal declarations on government from Leo XIII down to the present Holy Father.

Thomas P. Neill, Saint Louis University.

The Development of Economic Thought: Great Economists in Perspective, edited by Henry W. Spiegel. New York. Wiley. 1952. pp. xii, 811. \$6.50.

The History of Ideas is assuming a large role in historical studies today. And, although a simple economic interpretation of history is being more and more rejected, the causal role of economic theories and doctrines is being more and more studied. Modern historiography is witnessing the paradox of interpretations which emphasize the spiritual causation wrought by ideas formulated about material concerns.

This work is a very unique collection of forty-two excerpts and essays. Professor Spiegel, of the Catholic University of

America, has reasoned that one of the most fruitful ways to study the "development" of great ideas in "perspective" is to study what a great successor has to say about a predecessor. The "torch of learning" is passed from hand to hand in a line of intellectual filiation, and there are few sons, however pious and grateful, who have not felt that the older men missed a point or two here or there. For the most part, the editor has chosen writers whose specialization and school of thought place them in a position of common interest and yet of contrariness. Thus Aristotle is chosen to write on Plato, Marx and Smith on the Physiocrats, Mill on Bentham, Cole on Owen, Tawney on the Webbs, and so on.

The professional economist will find this volume of great value, but it is the general historian who should find it of special service. There is no single work of comparable length and style of writing which can contribute so well to the historian a better understanding and appreciation of the continuity of economic doctrines.

Richard L. Porter, Saint Louis University.

Saint Francis Xavier, 1506-1552, by James Brodrick, S. J. New York. The Wicklow Press. 1950. pp. 548. \$5.00.

With the same lively sense of reality for men and events that characterized *Peter Canisius* and *Bl. Robert Bellarmine*, this biography portrays the life, work and sanctification of Francis Xavier. Based largely upon the monumental research conducted during thirty years by Rev. George Schurhammer, S.J., it combines meticulous care for accuracy with the generally felicitous skill of a born story-teller.

This work is a charming account of a great and lovable saint, but from the nature of Xavier's apostolate, it is also a chart of subsequent missionary activity in four huge areas of the world. Inevitably, too, the life of Xavier affords glimpses of sixteenth-century European life (notably in the universities), of incipient colonialism and of the dynamic supernatural forces that made the Society of Jesus one of the great instruments in the Catholic Counter-Reformation. The book's combination of interest and reliability will make it useful as collateral reading in the history of the period and in missiology.

Francis J. Corley, Institute of Social Order.

Sir Walter Ralegh, by Ernest A. Strathmann. New York. Columbia University Press. 1951. pp. xii, 292. \$3.75.

Historians of philosophy should find Dr. Strathmann's study in Elizabethan skepticism useful as an account of currents of opinion in late Elizabethan England, in so far as these center around religious questions. The later chapters of his book, which deal with the religious and philosophical opinions of Ralegh as these are recorded mainly in his famous *History of the World* are particularly informative as to the standpoint of a cultivated mind of the second order at an important moment in the development of the English intellectual tradition.

The historical view which Dr. Strathmann presents is based on his attempt to explain the paradox between Ralegh's fundamental beliefs as these may be discerned in his literary compositions and the bad reputation which has endured after him. The elements of this paradox are studied in the context of an attempt to show how the "ancient faith and authority" might be reconciled with "the new learning." It is Dr. Strathmann's contention that the charge of "atheism" made against Ralegh cannot be sustained, and that while Ralegh retains inviolate a large body of orthodox and traditional principles and attitudes (though surely in a protestant setting?), he accepts also a kind of skepticism which is not systematic but is rather a doubting cast of thought turned against the dogmatism which would be principally represented by the degenerate aristotelianism of the age.

Dr. Strathmann begins by presenting the record of Ralegh's alleged "atheism." In this presentation, the documented case against Ralegh is shown to be weak. There follows lengthy study of the meanings allowed to the term *atheism* in Elizabethan times. This study provides the semantic context for an interpretation of the charges of atheism against Ralegh and for a reconciliation of what Ralegh said with what was said against him. This process of interpretation and reconciliation, carried through a detailed study of Ralegh's views on God, the soul, Machiavellianism and Scripture, leads Dr. Strathmann to the conclusion that Ralegh is a leader in that energetic, supporting body of the vanguard of human progress who does not find religious faith a barrier to philosophical and scientific speculations. Thus, history is seen as the victor of progressive thought, and Ralegh, as a component of the victor, emerges thoroughly whitewashed, someone really like ourselves, one of those pioneers of human endeavour who points the way to the best that is yet to be. The

real Raleigh, who lost his head for conduct which he did not attempt to excuse, because it was inexcusable, fades from memory.

It is true that the case which Dr. Strathmann makes for Raleigh justifies him in writing: "Charges of atheism, in any sober Elizabethan sense except perhaps the ethical, cannot be made to stick" (p. 218). But the question remains whether the charge of ethical atheism, or what Father Parsons is cited, in the footnote to p. 72, as calling "a secret kind of atheism" which denies God not in words but in deeds (what we now call *practical atheism*), cannot be made to stick. The record is none too good on this side. The character of Raleigh, as known to the Irish, appears to have included a vein of treacherous savagery, and Raleigh was a ruthless Elizabethan politician as well as a man who knew the courtier's game to the last trick. It does not appear, in the record, that his military, colonising, commercial and political activities derived from a moral source of any obvious integrity. Until this side of Raleigh has been accounted for in a satisfactory manner, the legacy of fine prose which he left to form opinion for a while after his death will not suffice to write off the wrongdoing, which has made Raleigh's name notorious in popular opinion. The present reviewer is of the opinion that the attractive picture of Raleigh as a leader in the intellectual progress of mankind is a distortion of the historical reality.

James D. Collins, Saint Louis University.

The European World, A Historical Introduction, by Paul Farmer.

New York. Alfred A. Knopf. 1951. pp. xiii, 618. \$5.00.

It is doubtful that the perfect textbook for the freshman survey course will be written this side of the millenium. However, the courageous historian who undertakes the difficult task of furnishing a book for such a course usually supplies something from the wealth of his own experience which is highly serviceable to the beleaguered teacher of freshmen. This is definitely true of the endeavor of Professor Farmer in his book *The European World*. The subtitle, *A Historical Introduction*, highlights the author's conviction that the survey course should be just that, an introduction.

In the perennial debate over the question of how much should be included in the survey course Professor Farmer takes the side of those who are convinced that the student should be introduced to the history of the Far East and the Americas. With

this objective in view he includes chapters on the Far East and the colonial period of the Americas. Such an approach is justified, so says the author, because it seeks to combine European and world history in such a way as to make an integrated whole while keeping the course within reasonable bounds and allowing an ample discussion of recent times. This method presumes a broad sweep; how broad can be seen from the fact that the first volume begins with ancient times and brings the student down to about the year 1763. The period following that memorable year will be covered in a companion volume which is in preparation.

Except for the introductory chapter, Professor Farmer successfully attains the goal he set for himself when he wrote that he intended to make his presentation simple, clear, lucid, literal, and concrete. His organization and presentation of a great deal of history has much to recommend it highly, especially since the student is not likely to get lost in a maze of detail. One approach which should appeal to many a teacher of the survey is the manner of presentation of the history of the medieval kingdoms and the early modern European states. The chronological method may suffer from such a presentation, but it is a fair surmise that many a freshman just being introduced to the study of history will be grateful for this text, and in the long run may stand a better chance of generating an interest in history.

Harold L. Stansell, Regis College.

Social Philosophies of an Age of Crisis, by Pitirim A. Sorokin.
Boston. Beacon Press. 1950. pp. xi, 345. \$4.00.

The purpose of Professor Sorokin's *Social Philosophies of an Age of Crisis* is twofold: (1) to discover the uniformities of social organization and processes; (2) to enable men by a knowledge of these uniformities to understand the crisis which confronts modern society and thereby to effect a rational and human adjustment. The methodology employed by the author is primarily comparative. The first step in his procedure is to summarize the theories which have been offered by notable investigators of social and cultural phenomena. The second is to evaluate the conclusions of these investigators and to sift those elements which are common to all their theories. The norm of criticism and comparison, as anyone familiar with the author's writings might surmise, is Sorokin's own theory of society and

culture as expounded in his monumental four volume opus, *Social and Cultural Dynamics*.

The work under review is divided into three parts. The opening section is a series of condensations of various studies of socio-cultural facts. First in this catalogue of summaries is a digest of aesthetic interpretations of history. The rest of part one is devoted to a survey of the significant works of Danilevsky, Spengler, Toynbee, Schubart, Berdyaev, Northrop, Kroeber, and Schweitzer. The length of the summaries varies considerably. Spengler's *Decline of the West* receives forty pages; Toynbee's *Study of History*, only eight. In view of the present tension between Russia and the Western World any reader should find Danilevsky's *Russia and Europe* particularly enlightening.

A presentation of Sorokin's own typology of cultural organization and processes introduces part two of the volume. With his own theories as the norm, the author then proceeds to examine critically the views of the writers whose works he has previously outlined. His strictures are directed primarily to the exaggerated unity which is attributed to cultures by Danilevsky, Spengler, and Toynbee. Sorokin likewise criticizes the organic analogy of birth, growth, and decline which serves as a conceptual scheme of the same authors in their interpretation of social change. The second part concludes with an evaluation of the views of Schubart, Berdyaev, Northrop, Kroeber, and Schweitzer.

In part three among the significant areas of agreement which Sorokin discerns between his own theories and those previously discussed, the following are deemed the most noteworthy: the conception of culture as a vast unity or system which gives unity to many of the apparently disparate parts, the rejection of the linear conception of historical process in favor of the cyclical, the similar prediction of cultural and social trends, and the decisive role of imminent factors for the understanding of society and culture.

The principal value of this work is in the surveys which it presents of various interpretations of social and cultural history. In this respect it serves as a supplement to Sorokin's very useful *Contemporary Sociological Theories*. There is reason to doubt Sorokin's use of the term "social philosophy" in reference to his own *Social and Cultural Dynamics* or to anyone of the so-called philosophies of society which he delineates for us in the present work. At most, each of these works is a framework of empirical

generalizations which serve to organize the facts investigated. The generalizations do provide insight into the organization and operation of society, but as such they are only preludes to the more ultimate questions raised by the philosopher worthy of the name. Since his conclusions are not strictly philosophical, Sorokin can hardly aspire to derive from them the final ethical values which are to direct society in an age of crisis. In opposition to his conviction that he and his fellow-investigators have answered all the "crucial questions," one might counter with the observation that Sorokin has given us some provocative answers but he has not begun to ask the real questions.

Norbert J. Lemke, Creighton University.

Under God and the Law, edited by Richard O'Sullivan. Blackwell. Oxford. 1949. pp. xxviii, 171. 10s. 6d.

This edition of papers read to the Thomas More Society of London contains some significant materials, especially the introductory lecture by Richard O'Sullivan on "The Christian Spirit of the Common Law" (pp. i-xxviii). Two papers on Thomas More ("The Young More" by Prof. A. W. Reed and an essay on More's controversial writings by Mr. Gregory) are of help to the teacher of English history in the 16th century, while the essay of Fr. Hughes on "The Constitution of The Church" treats of material not ordinarily found in so short a scope. The other essays are good synopses of materials on relation of Church and State in East and West, subjects of great importance, for as R. W. Chambers has written: "Upon the difference—whether or no we place Divine Law in the last resort above the law of the State—depends the whole future of the world."

L. J. Daly, Saint Louis University.

The Philosophy of Communism, by Giorgio La Pira and Others. New York. Fordham University Press, The Declan X. McMullen Company, Distributors. 1952. pp. x, 308. \$5.00.

This book, originally published in Italy in 1949, contains the proceedings of a Congress on Communism, held at the Pontifical Academy of St. Thomas in Rome. It shares the merits and defects usual in such symposia, when they are issued in book form. The twenty-two main papers cover a wide range of Communist theory and practice, with special reference to Marx, the Soviet developments, and the present situation in Italy. Although

many aspects of the problem are discussed, the contributors do not have sufficient space at their command to develop any of the themes in sufficient depth and detail. A further shortcoming of the book is the absence of editorial arrangement of the papers in logical order and editorial supervision to present overlapping among the analyses.

Roughly, the papers can be divided into those of a speculative nature and those dealing mainly with practical matters. Some of the contributions in the former class are reaffirmations of Thomistic doctrine, in the light of which Communism is to be evaluated. Thus Ludovico de Simone explains the Thomistic teaching on the dignity of the human person; Reginald Garrigou-Lagrange uses the controversial distinction between individual and person to explain the relation between the state and the human person; Ugo Viglino sets forth the traditional view on the metaphysical ground and social function of property. The best philosophical paper is Cornelio Fabro's account of "The Dilemmas in Communist Ideology." It gives a historical description of Marx's early attitude toward Hegel, showing how Marx was caught between the Hegelian subordination of the individual to the social totality and Marx's own desire to defend the concrete individual man in some way. Another Marxian dilemma centers around the free search after truth and the infallible rectitude of the Communist Party. This tension is discussed theoretically in Bianca Magnino's "Communist Ideology and the Philosophical Problem of Truth," and is illustrated more concretely in Gustav Wetter's "Science in Soviet Culture." Wetter gives a detailed account of the notorious Soviet controversy over genetics, which rocked the scientific world in 1948. He shows that Soviet scientists adhered, in final analysis, to the proposition that

the man of science, as well as the philosopher, can be sure of attaining reality, honestly and straightforwardly, only if he stands with both feet firmly grounded on that social class to which the future, that will bring about a healthy social order, belongs—on the proletariat and its vanguard, the Communist Party.

This principle strikes at the heart of the ideal free, unimpeded inquiry.

Among the practically orientated papers are studies on Soviet nationalism, economic system, labor conditions, policy toward women, and system of class penal law. The translation is fairly accurate but misses the meaning of the Italian text in several

crucial places. The notes would have been more helpful to English-speaking readers, if the references had been made to already-existing English translations. There is nothing in this book to equal Father Ducattillon's essay on "Communist and Catholic Doctrine," contained in an earlier symposium on *Communism and Christians* (English translation by J. F. Scanlan, published by The Newman Press in 1949).

James Collins, Saint Louis University.

Geography in the Twentieth Century, edited by Thomas Griffith Taylor. New York. Philosophical Library. 1951. pp. x, 630. \$8.75.

This historical and philosophical treatise on modern geography is written by twenty authors, each an expert in his particular field of geography. Major emphasis is placed upon the scope, trends and methods in the field of geography, especially since 1900.

The book is divided into three parts, the first of which deals with the evolution and philosophy of geography. After an interesting chapter on the plan and scope of the book, by the editor, the fundamentals of the field are considered. Then, after a brief treatment of Classical and Medieval Geography, there follows an account of the Early Modern period with its German geographers; Kant, Ritter, Humboldt, Fröbel, Peschel and Ratzel are taken individually. The following chapters on the twentieth century French, German and West Slav Schools of Geography are well written and stress the works of leading geographers in each group.

The second part of the book deals with the factors of environment, and has ten chapters in all—namely on geomorphology, meteorology, climates and their influences, soils and their significance, and others. In each case a resumé is made, showing the general evolution or progress in each field. Again, major stress is placed upon the twentieth century findings, and the very recent aspects are portrayed. Also in the second part are sections on geographic exploration in the polar regions and tropics with possibilities for settlement in the latter.

Part three consists of ten chapters. The first is on Practical Geography and is divided into two parts, namely Field Studies and Maps and Map Interpretation. The chapter on Geography and Empire stresses the geographic factor in state power. The

editor's chapter on Racial Geography is excellent. In it he employs the "Zone and Strata Concept" which is so deftly presented in his book.

The editor's glossary is helpful to those who do not possess a geographic vocabulary.

As a summary statement: the book is well written, informative and invaluable to the student of geography. It might well be used as a text for a course in "History and Philosophy of Geography" or "Evolution of Geographic Thought." But in either case Classical and Medieval Geography would have to be considered by using other source materials.

John W. Conoyer, Saint Louis University.

The Wars of Truth: Studies in the Decay of Christian Humanism in the Earlier Seventeenth Century, by Herschel Baker. Cambridge. Harvard University Press. 1952. pp. xi, 390. \$6.00.

In many ways students of seventeenth-century history and literature will be grateful for Professor Baker's new studies in the philosophical background of that period in which the great transition was made from the medieval to the modern outlook on life. In this work, Professor Baker outlines the decline of the theistic concept of the universe and the rise of the mechanistic, deistic, or naturalistic views of many modern philosophers. The first chapter summarizes the great scholastic ideas of God and man, which came under attack especially in the early seventeenth century. The rest of the book unfolds the complicated process by which the great tradition was attacked and defended, compromised and finally defeated. All of these momentous trends of thought are skilfully related to the great religious issues of the earlier seventeenth century in England. Professor Baker devotes a long and excellent chapter to the struggle between Anglican and Puritan, in which he shows the influence of Calvin and Luther on the voluntaristic doctrines of the Puritans, and eventually on the secularization of thought. Especially good is the section on Jeremy Taylor, who in trying to defend the *Via Media* was led into a fuller denial of rationalism even than Hobbes.

This incomplete indication of the contents of Professor Baker's book is sufficient to show that the work is an ambitious one, the product of prodigious labor. Yet for the reader who has even a mild acquaintance with scholastic philosophy the book has glaring defects. As one reads along, one constantly feels that the point is being missed, that the matter is not well expressed, that

the author lacks philosophical insight. This is understandable since Professor Baker is himself apparently in the anti-rational, materialistic tradition of many modern philosophers. Nevertheless, it is difficult to see how even the most thorough materialist can read St. Thomas and come to the conclusion that his concept of God is "anthropomorphic," as Professor Baker does (pp. 7-12, and *passim*). Other questions, such as that of God's Providence and the problem of universals, are treated with similar philosophical blindness. In this failing, of course, Professor Baker is not alone; but his book may afford an occasion for the plea that modern historians of thought should read scholastic philosophy more thoroughly before glibly treating of its most difficult problems.

Unfortunately, it is also necessary to point out another defect in the book, namely, the large number of typographical errors which are not of the easily excusable variety. Perhaps half the Latin quotations contain one or more errors (which gives rise to the uneasy suspicion that the author is not at home with a language that would seem to be a necessary prerequisite for the book). Several of the quotations are bungled, which causes the reader to lose confidence in those that appear to be correct.

Frederick P. Manion, Fordham University.

Elizabethan Recusant Prose, 1559-1582, by A. C. Southern. London. Sands and Company. 1950. pp. 553. \$7.50.

R. W. Chambers' essay on the continuity of English prose which appeared some twenty years ago gave an entirely new direction to the discussions of the development of English prose. It traced a continuity from the prose of Alfred in the ninth century to that of Thomas More in the sixteenth—a continuity chiefly discoverable in chronicle and devotional prose. Helen C. White has since demonstrated that the development traced by Chambers was not arrested by the Protestant Reformation in the sixteenth century but continued on in the devotional writings of the Protestants who drew both in content and style for their devotional works and prayerbooks from such recusant writers as Father Parsons.

It has long been suspected that an equally good case could be made for a continuity of prose development among the recusant writers themselves. A. C. Southern, a student of R. W. Chambers, has made the first sustained attempt to demonstrate that

point in his *Elizabethan Recusant Prose*. In it, he has made a careful study of the recusant prose written and printed between the years of 1559 and 1582, and finds that both the apologetic and the devotional works do show a real competency of style and represent a continuity from the prose achievements of men like Thomas More and John Fisher.

The body of prose here catalogued and quoted at length for the first time is worth further study both for its own intrinsic value and for the influence it had on the development of later devotional and controversial prose in England in the sixteenth century. Southern has done students of English prose a great service in calling attention to this body of representative prose writings which has been too long neglected by Protestant and Catholic scholars alike.

The excellent critical bibliography of the extant printed recusant works from the period between 1559 and 1582 should provide a guide to scholars who want to continue the study so admirably begun in this volume by Southern.

M. B. McNamee, Saint Louis University.

History of Human Relations, by Herbert Butterfield. New York.
The Macmillan Company. 1952. pp. 254. \$3.50.

In this series of essays one of history's master craftsmen examines the problems and the meaning of his craft. Herbert Butterfield is best known as editor of the *Cambridge Historical Journal* and author of *The Origins of Modern Science*. *History and Human Relations*, however, is much like his other recent work, *Christianity and History*, in that it is a series of essays on most closely related topics, such as "The Tragic Element in Modern International Conflict," "Moral Judgments in History," and "History as a Branch of Literature."

These essays are valuable as reflections of a balanced, mature scholar who is able to make sound generalizations on his subject and reveal penetrating insights into the meaning of history. Butterfield is urbane; he is not taken in by causes; he sees through the various "schools" of history writing and "official interpretations" of the past. But his refusal to be taken in has not degenerated into cynicism, as can so easily happen. These essays are valuable as a fresh presentation by a mature craftsman of problems at the heart of Christian society.

Thomas P. Neill, Saint Louis University.

This Is Spain, by Richard Pattee. Milwaukee. Bruce. 1951.
pp. 560. \$7.00.

Many of the books on Spain which have appeared in this country during the last decade are uncompromisingly hostile to the Franco regime, but few substantiate their denunciations with adequate references to sources. Presumably their authors feel confident that a large sector of the American public will accept without question any enormity they attribute to the Spanish government. *This Is Spain*, however, is refreshingly different. Mr. Pattee unashamedly professes a measure of discriminating admiration for contemporary Spain. In fact, his book is an impressive effort to understand and justify the Spanish civil war and the regime that followed.

The first two hundred pages of the book are devoted to the temperamental, social, religious and political background against which the civil war was fought. The following three hundred pages describe the events immediately preceding the civil war, the civil war itself, and the political, religious, economic and cultural life of to-day's Spain. Twenty-five small-print pages of bibliography complete the book. Mr. Pattee's account is a well documented introduction to contemporary Spain.

I will mention two sections of the book which seem particularly pertinent. Chapters 7, 8, 9, 10 and Appendix 3 reveal that the men who led the uprising against the Spanish republic in 1936 were honest and capable individuals who had good reasons to anticipate an impending marxist revolution and to believe that only an armed revolt could save Spain from political chaos. Chapters 9, 10, 11 and Appendix 2 might dispel the legend that republican Spain was democratic during the period 1936-39. In a community where practically all productive property such as factories, shops, land, shares in business concerns, is forcibly taken away from most citizens without compensation, where innocent men and women are imprisoned by the hundred or killed for no apparent reason but their religious or political beliefs,—in such a community democracy has ceased to exist. All this, Mr. Pattee informs us, actually happened in republican Spain. This reviewer was a witness to many of the events Mr. Pattee related.

I will finish by recommending the reading of this book specially to those who feel strong animosity toward the Franco regime.

José Vicente Bonet, Saint Louis University.

The Meaning of Civilization, by Bohdan Chudoba. New York. P.J. Kenedy & Sons. 1951. pp. xiii, 314. \$4.00.

Many studies on the philosophy of history have appeared in the last decade, such as Arnold Toynbee's, Karl Lowith's, and W. H. Walsh's. Dr. Chudoba's *Meaning of Civilization* ranks with these studies, especially with Lowith's, as a classic presentation of the Christian philosophy of history.

There are no new basic truths, no startling revelations in this work. The author's insistence on the unique importance of the Incarnation has been handled extensively by Berdyaev and by Lowith; his analysis of the creative activity of the human person and his consequent rejection of materialist and determinist philosophies of history can be found throughout Berdyaev. But this book is valuable for presenting the Christian view of history in fresh, vigorous form, and with a wide erudition that reminds the reader of Toynbee.

This is a compact study that serious scholars would like to see enlarged many times. This reviewer feels, however, that its chief merit lies in stating briefly and rejecting quickly various wrong or inadequate explanations of history, and in presenting pithily the essentials of the Christian view.

Thomas P. Neill.

Geography of the Pacific, edited by Otis W. Freeman. New York. Wiley. 1951. pp. xii, 573. \$10.00.

Geography of the Pacific is the first book in its field and fills a long-felt need for such a study, especially since the outbreak of the Second World War, when Americans began to become "Pacific conscious."

Written by thirteen experts in the field, most of whom are from American or Pacific territorial universities, and edited by Professor Freeman, an expert on Pacific geography, the book is not only written in an interesting style, but is authoritative in content as well.

In the first chapter "The Geographical Setting of the Pacific," the reader becomes familiar with the geographic factors of Pacific environment—namely size, shorelines, the submarine platform, the deeps, geographic divisions, climate with the several wind belts involved, ocean currents, geology of the Pacific fringe, volcanic and seismic belts, types of islands, mineral resources, and environment and life.

The section "Native Peoples of the Pacific" introduces Oceanic man, and deals with his probable origin and subsequent distribution of the races, the native cultures, and those later superimposed by the European, American and East Asiatic.

Generally speaking, the island groups are culturally divided. The two chapters on Northern and Eastern Melanesia again give a brief but excellent treatment of the lands north and northeast of Australia, the home of the more primitive Oceanic peoples. The Northern Islands and Micronesia are treated in detail, for some of these islands became bases, prominent in the Second World War.

To the reader, it is evident that the chapter on the little-known islands, namely "Islands of the Eastern and Northern Pacific" has been written with painstaking effort.

The final chapter "Trade, Transportation and Strategic Location in the Pacific" deals with intercontinental trade across the Pacific, oceanic trade of lesser importance, and major Pacific trade routes. There is a section on "Air Transportation" and a good one on "Strategic Locations."

All in all, the book is excellent. The reviewer recommends it highly to both casual readers and students. The only obstacle, and this might apply more to the student, is the purchase price. Yet the book contains "a lot for the money."

John W. Conoyer, Saint Louis University.

The Philosophy of the Enlightenment, by Ernst Cassirer. Princeton, New Jersey. Princeton University Press. 1951. pp. xiii, 366. \$6.00.

An English translation of Cassirer's *Der Philosophie der Aufklärung* has long been needed, and it is good to find that this translation by Fritz C. A. Koelln and James P. Pettegrove is an excellent piece of work.

Cassirer stands, with Mornet and Hazard, as one of the great scholars on this intellectual movement of the eighteenth century. His point of view is sympathetic to the movement, especially as personified in Diderot, but he is careful enough a scholar not to fall into the unstinted praise of men like John Morley of a century ago. Cassirer writes the kind of work which can be classified as rigidly intellectual history in that he is not concerned with the popularization of the ideas of the *philosophes* nor with their relationship to the events of the time.

Perhaps it should be noted that Cassirer is in many ways an heir of the Enlightenment. Capable scholar that he is, his background and his philosophy have not equipped him to make any basic criticisms of the thinkers of the Enlightenment. In every other respect *The Philosophy of the Enlightenment* is an excellent work.

Thomas P. Neill, Saint Louis University.

A *Documentary History of Chinese Communism*, by Conrad Brandt, Benjamin Schwartz, John K. Fairbank. Russian Research Center Studies. Harvard University Press. Cambridge. 1952. pp. 552. \$5.70.

One is overwhelmed by the patient and thorough research, the exquisite scholarship, the broad learning, the prudent reserve that went into the making of this unusual book. It is really an edition of 40 documents from China concerning Chinese communism, ranging from June 10, 1922, until September 27, 1949. The documents are preceded by scholarly introductions, 24 of them, that cover the main divisions of Chinese communist history. A General Introduction states the problems involved (11-27); the concluding remarks, written with exceeding reserve, do not exceed thirteen pages (471-484). There is an excellent chronology of the Communist movement (29-47), a bibliography of the documents translated and of the works cited (493-514), a Glossary (515-540) and a carefully made Index (541-552).

This book "is a limited device, which cannot dig very far below the surface, but a tool for systematic work nevertheless" (11). It is all of that, and the modesty of our scholars inspires respect and confidence, but why is it that one should read almost at once the disturbing statement: "we have not pursued the Russian connection exhaustively through Comintern channels, nor at the Moscow end" (p. 12). One appreciates the necessity of limiting one's investigations, but is it possible to study national non-Russian communism without continually referring to Soviet guidance and control?

It was doubtless due to lack of space that Liu Shao-chi's article "On Internationalism and Nationalism" (written in November 1948, published in the Moscow Pravda on June 7, 8 and 9, 1949) was omitted. It re-states the Marxian doctrine on nationalism and internationalism after Tito's secession; on that account, it could have been considered as the authentic Communist answer

to the queries raised in the second paragraph of the Introduction. None of the 40 documents translated and studied meets directly this issue, which is, as our authors justly noted, of the gravest concern. Until Liu Shao-chi's intervention, the only author who had given an authoritative explanation of nationalism and internationalism for the Communist world was Stalin himself, whose "Marxism and the National Question" though written in 1913, is still quoted today. It is striking that this problem, immediately after Tito's successful attempt at creating national Communism, should have been treated in the official organ of the Russian Communist party by a Chinese Communist. This, more than Mao's Democracy, suggests that "innovations within the Marxist-Leninist tradition could originate not only in Moscow, but in other sectors of the world communist movement as well" (p. 261) and receive their consecration at Moscow for the rest of the Communist world.

This reviewer finds it difficult to agree with the following expressions: "the success of Chinese Communism is intelligible only from a Chinese point of view" (p. 13), "the Communist rise to power in China can be understood only in terms of its Chinese content" (*ibid*). It is the word "only" which is objectionable, for it seems to detract attention from the international factors of propaganda and conspiracy which are one of the essential elements of communism. There are many who thought, even before the appearance of the fourteen volumes of the McCarran investigation of the Institute of Pacific Relations and the final summing up, that a decisive victory over Chiang Kai-shek had been won at Washington. It is true that the fifteen volumes appeared after the present "Documentary History" was ready for publication, yet it seemed surprising that the Institute of Pacific Relations and its more noted authors were not even mentioned in the Bibliography, nor in the Index. One understands the reluctance of scholars to enter into controversial issues, but are they allowed to ignore them totally, as if they never existed? Under those circumstances, the reference to the U. S. White paper alone, concerning the Marshall mission of 1946 and other negotiations (p. 439) must be considered inadequate.

The bibliographical references to Stalin in the Bibliography (p. 512) and in the notes (p. 487) where there are no direct reference's to Stalin's complete works, but only to quotations from Inprecorr and from Isaac's books witness to the intellectual

honesty of our scholars, who did not crowd their bibliography with impressive lists of books. Was it legitimate to ignore Stalin's five articles or speeches on the Chinese revolution in 1927, which appear in volume IX of his complete works? The occasion for Stalin's intervention in Chinese affairs at the time was doubtless his controversy with Trotsky. Since it coincided with the beginning of Mao's rise, and since this edition of Stalin's works on China appeared in 1948, the year of Mao's triumph, it would seem that even a rapid comparison of what Stalin acknowledged in 1948 with what he had said and done in 1927 might have been useful for the proper understanding of the relationship between the USSR and Communist China, between Stalin and Mao.

Nor would I say that "Leninism is a Marxist system enjoining the hegemony of the urban proletariat" (p. 79). This statement, even with the qualifications following in the same page, seems insufficient. There may be many ways of understanding Marxism and Communism, but barring Tito's national communism, they all belong to the arm-chair variety except one, that which is enforced in the Soviet world and which is fanatically accepted by Communists the world over. According to Stalin, "Leninism is the Marxism of the era of imperialism and of the proletarian revolution. To be more exact, Leninism is the theory and tactics of the proletarian revolution in general, the theory and tactics of the dictatorship of the proletariat in particular" (Stalin, Foundations of Leninism, Works, VI, p. 71). In other words, according to Stalin and those who accept him as master and teacher, Leninism is a synthesis of Marxian doctrine and of an important moment in history. Just as, for that matter, Maoism may be considered as Marxism of the era of the Chinese revolution. According to this interpretation, it would seem a mistake to say that "Mao Tse-tung's real 'innovations' in the Chinese communist movement appear to lie in the realm of practical political action rather than in the realm of Marxist theory" (p. 261), for theory would then remain static. This cleavage between doctrinal Marxism and its enforced interpretation in the Red world may satisfy an armchair academician. It is the very opposite of the dynamics of Marxism, Leninism, Stalinism, Maoism. Politics would never give to world communism in general, to Chinese communism in particular, its vitality; it would not spur the communists of our own countries to fanatic blindness. The Communist party line often seems erratic and unpredictable;

the least that should be said about it is that it must have continuity to achieve such remarkable results. It may be that many scholars, particularly dissident Marxists or academic eclectics are unable to grasp the nature of the destructive force which has been unloosened by Marxism in general, and recent Communism in particular.

Thus we face once more the all-important issue: Can the documentary history of an important Communist party outside Russia be studied independently from its Russian and world connections? Is the modern communism that we must face, academically and otherwise, essentially national (I do not write: understandable "only" from a national point of view) as Tito affirmed when he broke away, or international as the Communist parties all over the world have been proclaiming since the very founding of communism? This reviewer recognizes that, since 1935, Communists the world over have endeavored to integrate the past of their respective countries in the preparation of Communism. This, although done on directions from Moscow, has given Communism a national tinge, which has not, however, stopped the progress of unified world Communism.

Our criticism does not detract from the great usefulness of the forty documents placed at the disposal of students by the generous, tireless and wonderfully honest work of our authors. It raises some questions, which may be important, about the way the study of Communism should be approached.

Joseph H. Ledit, La Maison Bellarmin, Montreal.

The Monmouth Rebellion, by William Richard Emerson. Yale University Press. New Haven. 1951. pp. 98. \$2.00.

This is an interesting and in many ways a very scholarly essay. It is based in large measure on primary sources, and the discussion throughout is on a high level. As an undergraduate essay it is indeed a very notable achievement. It brings together the available evidence on an episode which, if less important than the author appears to believe, has been the subject of some heated controversy, and it argues the case for the unfortunate Monmouth as plausibly as it can be argued. Incidentally the author discusses the question of the complicity of William of Orange in the affair, breaks a lance or two with Fox, Macaulay and other Whig stalwarts, and ends with the only possible conclusion that "there still remains a residue of suspicion" attaching to the

Prince. But the effort to throw something like the cloak of a hero around Monmouth is not very successful; and the assumption that the rebellion had more than a chance of success, and that any success would at once have plunged England into civil war with the powers of Europe intervening, William of Orange on the side of James II, and Louis XIV on that of the rebels, is hardly supported by the evidence.

The author has no doubt been handicapped by the limitations of space. The rebellion is studied in isolation. It can, in fact, be understood only against the background of seventeenth-century English history. If Mr. Emerson is puzzled to know why ploughmen and weavers rallied to Monmouth's banner while noblemen and gentry did not, some reflection on the history of the Leveller movement might suggest an explanation. The Duke himself is given a place which his record will hardly justify. He is described as "the leader of the Exclusion Party" in the last parliaments of Charles II's reign. He was in fact the mere puppet of that party, a dupe being used for their own purposes by men more clever than himself. The essay is written within the framework of traditional ideas on the period. Mr. Emerson challenges the Whigs in their defense of William, but he accepts their judgment of James II and his motives without question; and he yields to none in the language with which he denounces James, Judge Jeffreys and all who were in any way connected with the Bloody Assize. He seems a little unaware of the gravity of rebellion in the minds of that generation of Englishmen; and the condemnation, thoroughly merited as it is, might with propriety be extended to the hero of this essay and to those associated with him, some of them harebrained, more of them callous and unscrupulous, who were responsible for the fact that these unfortunate men were embarked in this tragic and futile adventure.

D. J. McDougall, University of Toronto.

AMERICAN

Envoy to Caracas, by Jane Lucas de Grummond. Baton Rouge. Louisiana State University Press. 1951. pp. xx, 228. \$3.75.

This is the story, culled from his own diaries, of John G. A. Williamson, first chargé d'affairs of the United States to the Republic of Venezuela, from 1835 to 1840. Previously Williamson had served as United States consul at La Guayra—this period

the author has described in her own words. The period of Williamson's service as chargé is told almost wholly by the gentleman himself. The book is interesting from several angles. First, it is an insight into the character of the man himself; more importantly, it offers first hand information on and an American's reaction to Venezuelan politics, personalities, customs, and life in general; finally, it delineates several of Williamson's diplomatic contemporaries in Caracas, notably the British envoy, Sir Robert Ker Porter. Much patient probing, for documentary materials and local color, has gone into the work. The little story which the author tells of how it became possible to resurrect this forgotten diplomat is in itself fascinating. Several of the illustrations are reproductions of painting made around the time of Williamson's stay in the southern republic.

John Francis Bannon, Saint Louis University.

The Memoirs of Herbert Hoover; Years of Adventure, 1874-1920, New York. The Macmillan Company. 1951. pp. xi, 496. \$4.00.
The Memoirs of Herbert Hoover; The Cabinet and the Presidency, 1920-1933. New York. The Macmillan Company. 1952. pp. xii 405. \$5.00. *The Memoirs of Herbert Hoover; The Great Depression, 1929-1941*, by Herbert Hoover. New York. The Macmillan Company. 1952. pp. xv, 503. \$5.00.

The story of our national existence from its very beginnings down to, and inclusive of, the present day is studded with the accomplishments of great men. Herbert Hoover, his inadequacies as a politician and his colourless, disaster-harassed term as President, notwithstanding, amply deserves to be bracketed with the imposing names that have contributed to the greatness of the United States. These three volumes of *Memoirs* by the thirtieth president contain a life story that is Americana at its best.

In volume one Hoover employs a plain but spotty style to describe in episodic detail the high-lights of his insecure, orphaned boyhood in Iowa with many a gracious tribute to the kind relatives who befriended him and made possible his early education and subsequent training as an engineer at Stanford University. His courtship and marriage to his devoted wife, Lou Henry, is treated in matter of fact fashion with no attempt at sentimentality. The successes of his engineering career read somewhat like an extended travelogue—the United States, Can-

ada, Australia, China (during the Boxer Rebellion), India, Egypt, Burma, the Malay States, New Zealand, not to mention the countries of the European continent.

A driving initiative plus what must have been an extraordinary native ability enabled young Hoover to make rapid advancement in the engineering profession. In the process he achieved several sources of large income which served to make him independently wealthy before the outbreak of World War One. Resident in London when the war began he was quickly caught in a web of circumstances that altered his plans for a continued engineering career and catapulted him into the realm of public service. Thus it was that he was able to devote his energies to Belgian Relief, 1914-1920, United States Food Administrator, 1917-1919, the Relief and Reconstruction of Europe, 1918-1920, and, finally, to participate in the peace-making of 1919. Into this portion of the book Hoover works a plethora of facts, many of a statistical nature, to describe the organization and functionings of his several working forces, the problems met and surmounted, the vagaries of character temperament both on the Allied and Austro-German sides during the early war years, his associations with Woodrow Wilson, Lloyd George, Clemenceau, etc., and gives frank and candid appraisals of the virtues and shortcomings possessed by the men who formulated the Versailles Treaty.

The youthful Hoover was a level-headed, realistic humanitarian blessed, apparently, with great tenacity of purpose and independence of thought and action. He attempts and it would seem achieves objectivity in his various analyses and estimates of men, policies, and events, but on occasion he is given to the use of generalities that might well be interpreted as presumptuous, *v.g.*, "The happiest period of all humanity in the Western World in ten centuries was the twenty-five years before the First World War." (p. 135). Again, when treating of the immediate postwar period: "Even the German people, repressed over decades, looked forward to a peace under which they could prosper and take their proper place in the progress of men." (p. 283). Later, in an attempt to demonstrate the differences between the political thinking of Europe and the United States, Hoover elaborates on the imperialistic tradition of the former and then states that in the United States there was "no inspiration to Imperialism. . . . By the Spanish-American War we had freed Cuba

and the Philippines from Spain" (p. 474.). It seems well-nigh incredible that a former President of the United States could possibly be unaware of the Mexican War and its aftermath, the acquisition of the Hawaiian Islands which he himself had visited, the acquisition of Puerto Rico, not to mention the Panama Canal Zone.

The reviewer found volumes two and three much less satisfactory than volume one. The second and third volumes are a strained *apologia* for Hoover's career as Secretary of Commerce under Harding and Coolidge, and as thirtieth President of the United States. Volume two, in great part, records the reorganization of the Department of Commerce and lists the many far-sighted progressive works initiated by the cabinet secretary. An interesting sidelight included in this volume is a summary of the details attendant upon the much discussed death of Warren G. Harding. In the narration of the events that led to his selection as Republican nominee for the 1928 election, Hoover conceivably could be guilty of oversimplification, for he describes the process as a most simple uncomplicated affair. Popular belief is in error, says Hoover, when it assigns an important role to religion in the outcome of the 1928 election. "In fact, the religious issue had no weight in the final result." (p. 209). Al Smith was defeated by "general prosperity, prohibition, the farm tariffs, Tammany, and the "snuggling" up of the Socialists." (p. 208). Hoover insists that he did not say, "Prohibition is a noble experiment." The statement is a distortion of: "Our country has deliberately undertaken a great social and economic experiment, noble in motive and far-reaching in purpose." (p. 201).

The latter part of this volume is an elaboration of the reasons for Hoover's refusal to support Secretary Stimson when the latter wished to apply economic sanctions against China-invading Japan. The ex-President maintains that the dispute was a purely Japanese-Chinese affair and feared that application of sanctions might lead to war. The Nine Power Treaty and the Kellogg Pact could not be invoked, according to Hoover, because they were solely moral commitments and not military alliances.

Volume three is devoted to the Great Depression, the smear campaigns conducted by the Democrats, and an exhaustive and exhausting indictment of the New Deal. Assuredly Herbert Hoover was not personally responsible for the depression, but

that he might have been guilty of mistaken strategy in coping with the problems arising from the same does not appear in his writings. He attributes the beginnings of the depression to the unbalanced economic situation in Europe engendered by World War One and the Versailles Treaty. Calvin Coolidge, the members of the Federal Reserve Board, the Stock Exchange, and our antiquated banking system were the arch-domestic-culprits, writes Hoover. He divides the depression into six distinct phases and declares that consequent upon each of the first five phases he had the country well on the road to recovery. Unfortunately, forces beyond his control thwarted his efforts each time prosperity was in sight.

The author bitterly complains that the campaign of 1932 was in reality initiated immediately after his inauguration in 1929 by the Democratic leader, John J. Raskob. Under Roskob's direction, Jouett Shouse and Charles Michelson subjected him to three years of personal abuse. The smear program was continued by Franklin Delano Roosevelt in the campaign of 1932. Hoover devotes page after page to the issues of the campaign and subjects the reader to extended quotes from his devastatingly dull speeches by way of refutation to Democratic charges.

To state simply that Hoover dislikes the New Deal would be not so much a gross understatement as a great distortion of the truth. He lashes out in savage attack upon the emergency measures adopted by the Roosevelt administration which he believes were quite unnecessary for the depression was at an end. Hoover makes no allowance for the possibility that the morale of the American people was at such a low ebb emergency measures may have been necessary. Roosevelt's substitution of his own "collectivist economy" for the "regulated free economy" of the Hoover administration is subjected to scathing criticism.

Upon concluding these volumes the reviewer is left with the impression that Herbert Hoover was blessed by God with great abilities as an engineer and an administrator, but was denied the prime requisites of a natural leader. He lacked the personal magnetism to "sell" his ideas to the people and was totally devoid of what the athletic-minded term "colour." Consequently he was found wanting when the people of our country rightly looked to him as their Chief Executive for inspired leadership in time of national crisis.

Brendan C. McNally, College of the Holy Cross.

Handbook of American Railroads, by Robert G. Lewis. New York. Simmons-Boardman. 1951. pp. xi, 242. \$2.95.

There are many scattered sources for transportation statistics, but the work necessary to gather them into one picture has discouraged many scholars. Mr. Lewis has compiled a single source of facts and information on each of the 127 Class I railroads of the United States. This valuable handbook gives ready access to such information as the revenue of the roads, equipment, principal officers of the company, and even figures on the dining car revenue and expenses. The format is enhanced by the use of a picture and the herald of each railroad. A map of the location of each system's trackage helps to interpret the other information. No course in transportation would be complete without the use of this book. It is to be hoped that this first edition will be followed by periodic revision to keep the material up to date.

E. R. Vollmar, Saint Louis University.

Sisters of St. Joseph of Philadelphia, by Sister Maria Kostka Logue. Westminster. Newman Press. pp. xviii, 380. \$5.00.

"And they brought forth fruit, some an hundredfold." In 1847 four Sisters of the Congregation of St. Joseph of Carondelet (St. Louis, Mo.) responded to the call of Bishop Kenrick of Philadelphia to come and bless his diocese with something of the devotion and success with which, for eleven years, since their first coming to America, they had brought blessings to the diocese of his brother, Bishop Kenrick of St. Louis. The Sisters of St. Joseph who went to Philadelphia in 1847 have borne fruit a hundredfold. Those Sisters today, after a hundred years, are two thousand; thus every one of the four is succeeded by five hundred.

The handsome book, handsome without and more handsome within, tells us something of the incidents of those hundred years. The work of these Sisters in the field of education brings vividly to mind the challenge of Bishop John Lancaster Spalding made long ago, which ought to be repeated again and again, that the greatest religious fact in the life of our nation is the Catholic School System, sustained by no government aid but by the love of God in the hearts of those who love it and Him. The Sisters are the Catholic School System, and among the Sisters none more than the Sisters of St. Joseph.

But education is not the exclusive occupation of these Sisters of St. Joseph. Like St. Joseph, their first employment is prayer; devotion to the Son of God; and through love of Him, the fruit of that prayer, they give their hearts in loving kindness to every species of suffering humanity. They conduct creches, orphanages, asylums of various kinds, refuges, dispensaries, hospitals, they have almost a monopoly of the care for the deaf and dumb. All this is attested in the Sister Maria Kostka's volume.

The book is no mere catalogue or a dry recital. There is a touch of genius in the manner with which sister weaves her narrative into its proper background, the history of the nation. Who would expect for instance, to find an account of the Battle of Gettysburg in a review of the work of nuns? The account belongs there. These sisters not only saw the battle, but they were participants in the war; they were a large share of that glorious group that have been well-named the Angels of the Battlefield.

Long before the Civil War these sisters were struggling for emancipation of the Negro. They were even mobbed in St. Louis.

When they left St. Louis for the East, they thought they could never hope to fulfill the demand of their Mother Superior in France, her last injunction that they should keep close to the Indian. Yet when they were well established in Pennsylvania they were called upon to teach in the Carlisle, U. S. Government, Indian school. The students, boys and girls, ranged in age from 7 years to 27, and were not from one but from many tribes.

The author of the Proverbs asks: Who shall find a valiant woman? In the present volume he may find two thousand of them.

L. J. Kenny, Saint Louis University.

Korean-American Relations: Documents Pertaining to the Far Eastern Diplomacy of the United States. Volume I, The Initial Period, 1883-1886, edited, with an introduction, by George M. McCune and John A. Harrison. Berkeley. University of California Press. 1951. pp. viii, 163. \$2.50.

This volume marks the first in a projected three-volume series on Korean-American relations from 1883 to 1905. The choice of these dates rests upon the facts that the first American Minister arrived in Seoul in 1883 and that the United States withdrew its Legation from Korea in 1905 when Japan assumed control of

Korea's foreign relations. Within this twenty-two year span the United States was the only truly neutral nation in the keen international duel being waged for control of Korea. Among the powers involved in this struggle were China, Japan, Russia, and Great Britain.

The selection of documents for this volume rested upon the idea that "nothing essential to an understanding of the American role in Korea should be omitted, within the limits of the space available for publication." The documents chosen have been arranged under four general divisions: the United States Legation in Seoul; Securing American advisers for the Korean Government; England, Russia, and Korea; and, finally, China, Japan, and the struggle for control of Korea. Although no subject index has been included, a somewhat serious omission, there is an index to the documents provided.

A valuable nineteen page introduction has been written by the editors. This introduction serves nicely to coordinate the documents which are to follow. In this introduction the reader finds that the editors are quite outspoken in their criticism of the State Department during these years. They stress the consistent unwillingness of State to listen to the plaintive pleas of both Lucius H. Foote, the first American Minister in Seoul, and his assistant and then successor, George C. Foulk. Foote and Foulk both enjoyed the confidence of the Korean king (whose name, Yi Hyeung, incidentally appears nowhere in the entire volume). Time and again, the Korean monarch besought the American diplomats to arrange for the bringing of American civil and military advisers to Korea.

The State Department's attitude on Korea was simply to adopt the position that Korea was a sovereign and independent state and that it was the task of the United States to seek to maintain peace between the various powers maneuvering in Korea and to try to make a reality Korea's rather shadowy independence which it professed, at least officially, to be a fact rather than a fiction.

The story of how the Americans battled manfully against the seeming indifference of Washington and its niggardliness in failing to provide its representatives in Seoul with adequate funds to carry on their work makes sorry reading for the most part.

On the whole, this volume is a worthwhile one which college students and general readers will find most useful. The docu-

ments appear to be accurate and are quoted verbatim, a point which will annoy the fastidious since some weird varieties of spellings of the same names appear throughout. The need for a subject index in the subsequent volumes is worthy of reiterating.

Thomas Mahoney, The Massachusetts Institute of Technology.

The United States and Spain: An Interpretation, by Carlton J. H. Hayes. New York. Sheed and Ward. 1951. pp. 198. \$2.75.

As a former ambassador to Spain and a professor of history at Columbia University, Carlton J. H. Hayes can, with undeniable authority, "provide background and foreground for understanding Spanish-American relations, both actual and desirable."

In his book, Professor Hayes, after emphasizing the key role of Spain in the Atlantic Community, proceeds to discuss, with depth and vigor, some Anglo-American notions about Spain, the contrasting political traditions of the two countries, the Spanish republic of 1931, the Spanish civil war, the diplomatic relations between the United States and Spain, finishing with some timely and wise recommendations for a better understanding between the two countries.

To this reviewer, long exposed to the outbursts that the mere name of Spain seems to conjure up in the liberal press, this book sounds strangely well-mannered and impartial. Its author does not discuss the affairs of the Spanish people with that more-civilized-than-thou attitude so generously dispensed by some English speaking writers. Such common Anglo-American notions as the cruelty (toward bulls, in particular) and intolerance of Spaniards, their inveterate laziness and cultural backwardness, the inordinate wealth of their church, are judged to "be best described as faulty caricatures. In so far as they represent reality, they oversimplify or grossly exaggerate it, or else they render peculiarly Spanish what is broadly human."

In this vein, without hiding faults or magnifying them, the author reviews the stormy political history of Spain during the nineteenth and twentieth century up to and including the civil war of 1936-39. He does not support the view that "the Spanish civil war was a struggle between democracy and fascism, between 'good' and 'evil,' from which 'evil' temporarily triumphed in the dictatorship of General Franco." This interpretation, so cherished by some writers, "is essentially mythological." He would

rather agree with Dr. Gregorio Marañón who, though obviously not a clerical reactionary, maintains that the civil war was basically a struggle between communism and anti-communism.

The story of the relations of the United States with Spain from 1939 to 1949 is treated at some length "because it is so strange and curious—and so twisting. It goes one way from 1939 to 1944, in the opposite direction from 1945 to 1949, and now turns back." In 1942, President Roosevelt wrote a personal letter to General Franco which ended "I am, my dear General, your sincere friend." In 1945, the American Ambassador at Madrid returned home and no successor was appointed. In 1946, the United States, Britain and France, piously exhorted "leading patriots and liberally minded Spaniards" to do away with the Franco regime. The same year, the State Department "published a selection of captured German Foreign Office documents purporting to prove the allegation that Franco's Government helped Nazi Germany during the war. The publication was tendentious and basically dishonest." "To political and diplomatic ostracism our government added an economic ostracism. . . . Obviously, in the opinion of our government, the choice for the Spaniards was to starve to death or to revolt against their government. For five years now we have expectantly awaited either one or the other of those dire events."

The position of Professor Hays is clearly outlined in the opening paragraph of chapter VII. "With Spain we should establish and maintain especially close and cordial relations. We should do so in our own interest, in that of the Atlantic Community, and in that of a decent, peacable world order. And Spain, having like interests, can be counted upon to reciprocate."

José V. Bonet, Saint Louis University.

Motolinía's History of the Indians of New Spain, translated and annotated by Francis Borgia Steck, O.F.M. Washington, D.C. Academy of American Franciscan History. 1951. pp. xvii, 358. \$6.50.

This first of the projected Documentary Series of the publications of the Academy of American Franciscan History has all the finest qualities of the advertiser's sample. It ensures a fine market for the product. The choice of the material and the choice of the editor are both excellent. The "consumer" can only

hope that the presses may run soon and often. Father Steck has set a high standard of translating skill and of scholarly editing to challenge his confreres of the Academy.

Long well-known as one of the most valuable of the early sources on pre-Cortesian New Spain and on the early missionary efforts in the post-conquest days of the sons of Saint Francis, Motolinia's *History* is now for the first time available in English in complete form. The translation is prefaced with a valuable introduction concerning this most productive, in a literary and historical sense, of the famous Franciscan "Twelve Apostles" of New Spain. And to this is added a most careful bibliography of the friar's works. Latin Americanists can thank Father Steck and the Academy; and anthropologists of the Mexican Indians should be equally grateful. From every point of view this is a work of real merit.

John Francis Bannon, Saint Louis University.

The Transportation Revolution, 1815-1860, by George Rogers Taylor. New York. Rinehart. 1951. pp. xviii, 490. \$5.00.

This is Volume IV of the Rinehart nine-volume series, *The Economic History of the United States*. In the opinion of this reviewer, it is by all means the most significant and useful volume so far to have appeared. First of all, cheap transportation was the *conditio sine qua non* of our economic development as history records it. Without it the agricultural conquest of the West, the economic "national" unity of Far West and East, and the creation of the "greatest economic free trade market in the world" would have been impossible. Secondly, an adequate ready reference on the transportation revolution has been needed by all teachers for class and seminar work.

Professor Taylor was assigned a good topic to be developed, and the result is a sound piece of compilation and original work. The first chapter gives the setting in 1815 in terms of both physical and human geography. The next five chapters deal with the successive innovations in transportation, and the seventh chapter sums up the transportation revolution in terms of the economics of space and time—cost rates and speed. The next nine chapters deal with the effects of the transportation revolution on trade, manufacturing, labor, money and banking, and government activity. The final seventeenth chapter describes the *national* economy in 1860 as the end development of the forces described.

Agriculture is only briefly touched upon as developments here are to be the subject for Volume III in the series.

This reviewer fails to find any point with which to find quarrel in a brief review of this kind. Professor Taylor has come out with a piece of solid description and analysis. Every college library should have a complete set of this series; every library would do well to have a number of extra copies of this particular volume. It merits to be used widely as a reference and collateral reading assignment for almost every upper-division and graduate course in American history.

Richard L. Porter, Saint Louis University.

General Charles Lee: Traitor or Patriot? by John Richard Alden. Baton Rouge. Louisiana State University Press. 1951. pp. ix, 369. \$4.75.

John Richard Alden devotes the bulk of his biography of General Charles Lee to an attempt to answer the question asked in the sub-title of the book, *Traitor or Patriot?* American readers will not quarrel with this allotment of space, for they are apt to be more interested in the role that this English-born officer played in the War for Independence than they are in his earlier military service in British and Continental European forces.

The name of Charles Lee has been associated with treachery and incompetence and cowardice ever since the American Revolution. To his wartime contemporary, young Alexander Hamilton, Lee was "either a driveler in this business of soldiership or something much worse." And a modern biographer of Lafayette in 1951 left no doubt that Lee was assuredly a scoundrel.

The judgment of Alden is considerably different from that of many who have tried to appraise Lee. As far as patriotism is concerned, Lee was an ardent critic of George III at the start of the war. However, it is doubtful whether he ever advocated the complete and final separation of the Colonies from the Crown. The Declaration of Independence to the General was to be "a weapon in bargaining, as an extreme position which could be taken to force Britain to agree to American liberty within the British Empire."

General Lee's supposed treachery is identified with his conduct at the Battle of Monmouth. The court martial—upon which Lee insisted, by the way—accused him of disobedience of orders, the making of a retreat, disrespect to Washington, the commander.

The defendant was found generally guilty of these charges and was suspended from any command in the army of the United States for a period of one year. Alden spends considerable time analyzing these charges, and concludes that Lee was probably guilty of only one of the trio of accusations, disrespect to the commander-in-chief, "neither a great crime nor under the circumstances an inexcusable one."

Professor Alden's biography probably incorporates the best research that has ever been done on Lee. It is largely based on the volumes of Lee papers in the New York Historical Society. However, it is possible that some time in the future, this book might be replaced by a more definitive study. The author is the first to admit that "It is not unlikely that additional Lee publications may be found . . ." And this biography itself suggests that various phases of the Lee career: education, finances, European military experiences, personal physical condition, social contacts, are not yet completely known.

But, all in all, here is a well written, instructive study of a Revolutionary War personality who previously was contemptuously treated when he was accorded any consideration at all. Alden gives all of us opportunity to reconsider the reputation of a most versatile—though turbulent—participant in our War for Independence.

Richard L. Beyer, Gannon College.

Christopher Pearse Cranch and His Caricatures of New England Transcendentalism, by F. DeWolfe Miller. Cambridge. Harvard University Press. 1951. pp. xi, 81. \$2.00.

This little book will be of great interest to students of Emerson. They have read of these amusing cartoons, especially those of the lover of Nature as a transparent eyeball and of the Swedenborgian expanding "in the warm day like corn and melons." But perhaps very few of these readers have seen the pictures themselves. Professor Miller has reproduced eighteen of them from the scrapbook put together by James Freeman Clarke and entitled *Illustrations of the New Philosophy*. 1835. This title is very apt; the cartoons are illustrations of the utterances of Transcendentalists and their principal opponent, Andrews Norton. Emerson is the subject of twelve of them; Caroline Sturgis of two; Theodore Parker of one; Ellery Channing of one; and Norton of two.

The book opens with a sketch of the "long good life" of Cranch himself as "poet, painter, and humorist." The rest of the volume, apart from the useful bibliography, notes, and index, contains a history and description of "The 'New Philosophy' Scrapbook." Some of the caricatures, we are told, were suggested to Cranch by James Freeman Clarke, a Transcendentalist emigrant from New England, who edited the *Western Messenger* at Louisville, Kentucky. Dr. Miller seems a little too eager to convince his readers of the complete reverence with which the two young men regarded their master. Although Cranch and Clarke were admirers of Emerson and satirized him in a kindly spirit, they were, no doubt, shrewd enough to see extravagance in his ideas as well as in his diction and metaphors. This is pretty clear from the humorous verses of Cranch describing, how after talks by Emerson and others, the members of the Radical Club went home "with the universe still firm on its base." (p. 23.) Dr. Rusk tells us too (*The Life of Ralph Waldo Emerson*, p. 257) that Clarke did not hesitate to print only as much as he chose of Emerson's review of Carlyle's *French Revolution*.

F. J. Yealy, Saint Louis University.

The First Apostolic Delegation in Rio de Janeiro and Its Influence in Spanish America: A Study in Papal Policy, 1830-1840, by William J. Coleman, M.M. Washington, D. C. The Catholic University of America Press. 1950. pp. xi, 468. \$4.50.

This is a doctoral dissertation, and an exceptionally valuable one. A fine piece of scholarship, it deals with the important first years of the Catholic hierarchy in the new nations of South America. Both the predicament of the Holy See following the revolt of the American provinces from Portugal and Spain and the serious efforts to provide for the needs of often bishopless churches of the new republics are carefully investigated and artfully explained. Long prevented by an intransigent Spain from taking direct action in her former American provinces, successive popes had to make momentous decisions. The establishment of the nunciature at Rio de Janeiro, at first under Pietro Ostini, as apostolic delegate, and following his recall under the direction of Domenico Scipione Fabrini, as chargé, gave the Holy See an agency of sounder information to guide its decisions in reestablishing the Latin American hierarchy. This is, to repeat, a valuable contribution to the history of the Church in the

national Latin Americas. In the appendix are collected two dozen enlightening documents, drawn, as has been most of the material used in the study, from the Vatican Archive of the papal secretariat of state.

The work is published in photo-offset, which, as the author says in the preface, is "an experiment in more economical printing of doctoral dissertations." The experiment can be said to be successful.

John Francis Bannon, Saint Louis University.

Caudillo—A Portrait of Antonio Guzmán Blanco, by George S. Wise. New York. Columbia University Press. 1951. pp. 190. \$3.00.

The phenomenon of caudillismo is one of the more puzzling aspects of the history of the Latin Americas in the national period. Each of the young nations seeks to follow the pattern of democracy, yet for long periods of their respective histories they are ruled by dictators. Such a situation needs an explanation. This the author seeks to give in the present work. He chooses Venezuela, a rather typical caudillo-ridden country, as his field of observation and one of its most colorful caudillos, Antonio Guzmán Blanco, as the specific subject of study. His "laboratory report" has many merits. Besides a brief review of the story of Venezuela's political leadership from 1830 to the last decade of the nineteenth century, Mr. Wise attempts a topical analysis of three common-denominator aspects of a caudillo regime—ideological irresponsibility, unqualified use of force, and financial chicanery. His short, but quite penetrating, conclusion is a worthwhile contribution to an understanding of the caudillo phenomenon.

Mr. Wise is weakest in his first two chapters which sketch aspects of the colonial period. In more than one instance his dates are incorrect, at times by a full century—the reign of Philip II runs through the latter half of the sixteenth, not the seventeenth century; again, there was really no Venezuela in 1510 into which "Negroes were imported . . ."; and the Council of the Indies is generally reckoned as having been instituted in 1524, not 1542. His views on the Guipúzcoa Company might well be controlled by reference to the penetrating study of Roland Hussey, whose researches have not left the Company with the same favorable verdict which the present author inclines to give. But these strictures apart, Mr. Wise has done a real service with his little book.

John Francis Bannon, Saint Louis University.

A History of The United States, by Arthur C. Bining, and Philip S. Klein. New York. Charles Scribner's Sons. 1950. 2 v. \$4.75 each.

These two volumes are well written, orderly, clear textbooks. The authors begin with a brief European background and continue to relate the history of the United States up to the present administration. As usual, 1865 is the dividing line between volumes. Being a text, discussion and interpretation are limited. Good maps and illustrations are included and the bibliography is more than adequate. Most college students will find these volumes easy to handle. The reviewer is becoming more and more convinced that textbooks are textbooks.

Edward J. Maguire, Saint Louis University.

The Attitudes of the New York Irish Toward State and National Affairs 1848-1898, by Florence Gibson. New York. Columbia University Press. 1951. pp. 480. \$5.75.

Although this book covers a narrow topic, it covers an important one. As the title states, it treats of the New York Irish and their attitudes toward the affairs of state and nation during the last half of the 19th century. Mid century was the time of the greatest Irish immigration, and of course the importance of New York is well known.

Dr. Gibson has concentrated her work in the realm of politics and has well demonstrated the influence of the Irish immigrant. Her explanation for the unusual political activity and interest of the Irish is readily acceptable. Having been denied any participation in government at home they eagerly took advantage of the privilege in this country. Secondly, they were greatly encouraged by political leaders very much aware of the use to which the "Irish vote" could be put. Equally acceptable is the author's belief that fear of competition in unskilled jobs constitutes the major reason for the pro-slavery leanings of so many Irish. Dr. Gibson indicates that the immigrant-Democratic alliance was as much negative as positive. That is, the Whigs and Republicans were generally anti-immigrant and thus drove the Irish into the opposite party—again an acceptable and not uncommon point of view.

Occasionally the author reaches conclusions not so easily agreed to as those mentioned above, and yet not easily refuted

either. There is an abundance of information on the Irish Immigrant, but like the people themselves it can not all be taken too seriously. There are more than a few questions about the Irish immigrant for which the historian can find adequate, but not definitive answers. There is room for honest difference of opinion. Consequently, it is with some hesitation that we mention an occasional difference of opinion with Dr. Gibson. For example, the reviewer is unwilling to accept the statement which closes the chapter on the Know Nothing movement, "Irish Americans nevertheless must be indicted with the major responsibility for provoking this narrow, proscriptive ebullition." If we could substitute partial for major in the above quotation, we think it would be closer to the truth, and also a more accurate conclusion to the evidence presented by Dr. Gibson in her chapter.

We hope these few remarks will not be interpreted as damning with faint praise, but rather praising with mild criticism; for, frankly, the reviewer believes this to be an excellent contribution in a neglected field.

Edward J. Maguire, Saint Louis University.

Divided We Fought. A Pictorial History of the War 1861-1865,
by Hirst D. Milhollen, Milton Kaplan, Helen Stuart and David
Donald. MacMillan. New York. 1952. pp. x, 452. \$10.00.

As a small boy the reviewer spent many a snow-bound afternoon paging through a pictorial history of the War Between the States (which he then boldly called the Civil War) listening to running accounts of the battles told him by his grandfather, an old soldier who still hated Johnny Reb just as warmly as he had nearly fifty years before. For those of us who were so fortunate this book is priceless. For anyone it is more than interesting. For most libraries the book should be an essential purchase. The authors have done an excellent job from any angle. The pictures are well chosen, the text is sprightly, zestful and picturesque. They are to be particularly commended for the human interest pictures they dug out so carefully. It is at least forty years since the reviewer saw the picture of the 'powder monkey' the book includes. This book is an excellent one.

Joseph P. Donnelly, S.J., Saint Louis University.

Black Robes in Lower California, by Peter Masten Dunne, S. J.
University of California Press. Berkeley. 1952. p. xiv, 540.
\$6.50.

Once more Father Dunne has turned out a scholarly and well-written volume on mission history. On the face of it, the work comes with the distinction of being the author's fourth to be published by the discriminating press of the University of California. And there is no doubt that it surpasses all his former studies, in scope, documentation and style.

The seventeen missions of Lower California were formed of the roughest material in all America. Extensive and factual reports picture the barren geography, the natives in equally barren barbarism, the communications with New Spain tempestuous in crossing the Gulf, the climate of material support reaching often to extreme penury. Somehow Salvatierra and Ugarte managed to get on for years with no official aid, and only the Pious Fund—at best an endowment of some 300,000 pesos—prevented complete extinction of this truly heroic venture. For seventy years (1697-1767) the system grew, until it fathered the new foundation of Franciscan missions in Alta California. At that point the King of Spain dealt death to his Jesuit provinces.

Several chapters are most notable. The objective and highly factual account of the "Economics" of these missions outdoes any similar treatment hitherto published in mission annals. This essay will open the way for much scholarly research. Then there is "The Gathering Storm," the tale of mounting determination to suppress the whole religious order in Spanish lands. Not even Pastor approaches the picture of slander and envious emotion here painted from the full original materials. But what will be most useful is the preface, where one finds a discussion of the key point in contemporary disagreement with the whole idea of missions. Scholars of this bent will face a challenge to the view that only wrong comes from teaching natives to be Christians and to embrace civilized modes of living. Reviews of his former books convinced the author that many university professors teach such attitudes in a wide range of courses. His remarks are in his usual urbane manner, with the appeal to reality and true intelligence.

In the mass of most valuable supporting material, only one slight slip appears. On page 373, the cited letter of Father Carafa should state that he forbade all the provinces of the Society,

and not alone those of New Spain and Paraguay, to take in new novices until further orders. Splendid use has been made of the Archivo Historico de Hacienda (Mexico City) and its tremendous deposit of information on the material matters in mission life. The book contains an accurate and clear map of its locale. Appendices and notes offer much help to students of the subject. A copious index completes the volume.

W. Eugene Shields, Xavier University, Cincinnati.

Myths and Realities, by Carl Bridenbaugh. Baton Rouge, Louisiana. Louisiana State University Press. 1952. pp. x, 208. \$3.25.

This most recent of Mr. Bridenbaugh's many works on colonial history is devoted to the social history of the early South. The author states that in the 18th century what is commonly and mistakenly referred to as the "Old South" was actually the "Old Souths." "There was already old Chesapeake Society, erected on a tobacco base; there was the youthful Carolina Society, burgeoning on profits from rice and indigo; there was the lusty Back Country, as yet unformed but prospering in several stages from hunting to mixed farming." This book devotes one of its three chapters to each of the above three societies emphasizing the years from 1730 to 1776.

As to the title, the author deals mostly in realities, although occasionally he indulges in a bit of myth destroying, for example: "Those who have appointed themselves custodians of the historical reputation of this fascinating region have generally insisted that it produced that which, by its very nature, it could not produce—a developed intellectual and artistic culture rivaling that of any other part of the colonies."—"In the final analysis, therefore, the oft-repeated statement that the country Negro was contented is a myth; it is perhaps one of the greatest historical delusions; and of all human factors determining the nature of the Carolina Society, the silent influence of the black African was the most subtle, the most forceful, the most pervading, and the most lasting."—"I can find no evidence to support the customary assertion that their Ulster experience made the Lowland Scots better settlers after the initial stage, if, indeed, at all."

Each of the sections of the book is both interesting and informative; however it is not recommended for beginners, as some

knowledge of the political and economic history of the nation, especially the southern colonies, is presumed. Also, for intelligent reading, a good set of maps is necessary to locate some of the more uncommon places mentioned. There is ample footnoting and bibliography.

Edward Maguire, Saint Louis University.

Catholicism and American Freedom, by James M. O'Neill. Harper and Brothers. New York. 1952. pp. 287. \$3.50.

Catholicism and American Freedom is the formal reply to Blanshard's *American Freedom and Catholic Power*. Professor O'Neill is Chairman of the Department of Speech at Brooklyn College, and has published an earlier work, *Religion and Education under the Constitution*, which shows both his deep interest in the problem of Church and State, and a comprehensive knowledge of the historical development of the Church-State problem in the American scene. In his present work, the author has not attempted a long and belabored reply to every charge of Mr. Blanshard. Rather he concentrates on developing the traditional stands of American Catholicism and exposing the weaknesses of Mr. Blanshard's techniques and methods.

The work is divided into three main sections: (1) the historical record; (2) Catholic belief and practice; and (3) Mr. Blanshard's attack on American Catholics.

The first two sections provide an adequate summary of the Catholic tradition in support of the American Government and institutions, and a summary treatment of the main points that Mr. Blanshard raises: e.g., democracy, religious freedom, Catholic education, etc. As Professor O'Neill is careful to point out: "There is not, never has been, and cannot properly ever be, a single *Catholic position on the meaning of the First Amendment*." Professor O'Neill sets forth a strong argument for an interpretation and all may not agree with his exposition on the First Amendment and other Catholic matters. He has been attacked for some unfortunate incidental remarks which are not essential to his exposition and argument. But his over-all exposition of the basis of the Catholic stand on freedom, democracy, education, etc., is a fair one. Every author prefers his own way of approaching these topics, and it would be unreasonable to expect

Professor O'Neill's summary approach to agree on all points with more detailed studies of these matters.

The third part of the book gives more attention to Mr. Blanshard's attack on Catholicism, and this shows the author's exceptional skill as a controversialist. It exposes the glaring weaknesses—if charity refrains from labeling them falsehoods—of Mr. Blanshard's position. The chapters on "The Blanshard Documentation," and "The Blanchard Plan for America," and "Blanshard on The Knights of Columbus Advertisements" expose Blanshard's propaganda techniques, lack of documentation, arguing out of text and context, and the emotional overtones of his work. They also reveal the weaknesses of those who support Blanshard's position without any attempt to verify his statements or to investigate his references. His chapter on "Opinions of Blanshard's Book" reveals the sorry state of many of the book reviews in the country which are written to publicize and propagandize rather than to discuss and criticize intelligently.

Professor O'Neill's work is a fine example of how to handle attacks of this nature which cannot be dealt with on a page to page basis that would exhaust the patience of the ordinary reader or student. This broad study of techniques and methods, supported by detailed examples from the work, should prove a definitive reply to the questions and problems Mr. Blanshard raises.

Brian A. McGrath, Georgetown University.

Society and Thought in Modern America, by Harvey Wish. Longmans, Green. New York. 1952. pp. xii, 618. \$5.00.

This sequel to Professor Wish's *Society and Thought in Early America* surveys our social-intellectual history since 1865. Concerned with portraying such diverse and complex phenomena and problems as post-bellum reconstruction, urbanism, industrialization, immigration, labor, imperialism, pacifism, literature, art, education, rivalry of democratic and totalitarian cultures, religion, and movements of reform, agrarianism, and humanitarianism, Professor Wish has commendably met the challenges of selection of factual content, integration, emphasis, analysis and presentation.

There will be little quarrel with the author's central "theme" that man is "too complex to be enclosed in a fatalistic philosophy of history," predicated on purely pragmatic and materialistic

forces, and with his optimistic conclusion that America and Americans, now growing into cultural and intellectual maturity, will exercise a beneficial global influence. With some of his less general conclusions, however, issue might be taken. For instance, this reviewer would be less inclined to place so little responsibility on John Dewey and so much on his interpreters for the growing anti-intellectualism in American education. And, in the analysis of the impact of secularism and the evolutionary hypothesis on religion, the incorrect inference might be drawn that Catholicism does not have a scriptural *as well as* traditional basis. It is true that the Catholic Church "never shared the biblical liberalism of orthodox Protestantism," but it is incorrect to then conclude "but rested instead upon the teachings of Church tradition, spiritual revelations, and miracles."

Martin F. Hasting, Saint Louis University.

Hear the Train Blow, by Lucius Beebe and Charles Clegg. New York. Dutton. 1952. pp. 415. \$12.75.

There has been an attempt recently to recreate the sound of the steam locomotive whistle. But no combination of vibrators and compressed air will ever fool the initiated. The nostalgic longing for the old tooting is increased a hundredfold when you even glance through this new story of railroading. There are many ways of telling stories, and most have been used by one railroad or another. But no story of the rails is as fascinating as that told by pictures. We have in *Hear the Train Blow* a history of the development of transportation from canals and wagon trains to the modern stream-liner. Most of the emphasis, however is on the story of the roads in the west in the latter nineteenth century. The story of the westward movement unfolds itself in page after page of pictures, supplemented by authentic text. The pictures are not merely those of railroading, but include other scenes to make the setting complete. Perhaps it would be better to refer to the book as the story of the folklore of railroading, rather than a history of the industry. The Zulu car is there, Leadville, car robbers, the fast mail, and not to forget that vanished song of elegance—the private car. Readers of any age or any intellectual background will be fascinated for hours by the work. Only one objection might be placed against the book, and that is to form rather than content. The pagination

appears only on pages of text and there is no index to the illustrations. An index to the illustration would indeed be lengthy, but would be invaluable for the reference librarian.

E. R. Vollmar, Saint Louis University.

Religion in 20th Century America, by Herbert W. Schneider.
Cambridge. Harvard University Press. 1952. pp. x, 244. \$4.25.

When faced with the problem of publishing an impartial survey of American race relations, some ingenious man conceived the idea of entrusting the task to a scholar from a land without a racial question; the result was Gunnar Myrdal's definitive *America's Dilemma*. Possibly a somewhat similar idea occurred to Professor Ralph Gabriel, the general editor of the Library of Congress Series in American Civilization, of which the present volume is the third to appear. For if one wanted a man without a religion, where is one more likely to find him than occupying the chair of philosophy at Columbia University, considered by some the most secular school in the world?

But religion is more fundamental than race; it can, and will, appear anywhere. And Professor Schneider's creed appears in his exposition of the "religious secularists" (pp. 143-144). The very fact of calling secularism a religion indicates the viewpoint of the book. It is that of relativism. (Perhaps Professor Schneider might prefer a different label; but 'relativism' is the term most comprehensible to the average reader.)

Some words, as in the example cited, are extended beyond their ordinary meanings; others, — e.g., 'ecclesiasticism,' — are used practically as epithets. The very idea of a static datum—*quod semper, quod ubique, quod ab omnibus*, — is repugnant. This latter has some good effects, in that the author, in his chapter on theology, apart from the suggestion of underground Modernism in Catholicism which seems to be *de rigueur* in books of this sort, leaves Catholic theology severely alone. An inordinate amount of attention is paid to movements on the fringes of organized religion, while organized religion itself is another bit of flotsam drifting without anchor in a relativistic world. Apparently even the author gets tired of the confused and unreal picture he draws, for he devotes his sixth and last chapter to an exposition of the ideas of William James. James' ideas are interesting and important, but scarcely descriptive of the present position of American religion; nor does the author succeed in

connecting psychology with historical facts. It scarcely seems possible that the man who wrote the brilliant introduction to *The Puritan Mind* could produce so poor a book.

Francis X. Curran, St. Francis Xavier's, New York City.

Southern Pacific, The Roaring Story of a Fighting Railroad, by Neill C. Wilson and Frank J. Taylor. New York. McGraw-Hill Book Company, Inc. 1952. pp. v, 264. \$4.50.

It's been just fourteen years (1938) since the story of the Big Four was told so engagingly by Oscar Lewis, but this narrative of the Southern Pacific proper by two active journalists bids fair to become another "must" on the list of those who would know something about the biggest railroad in the West and Southwest.

Not that the style of these two authors is anywhere near that of Lewis; that would be something indeed. But it does have the engaging flavor of the slam-bang manners and morals that went into the building of the road which first linked the continent in the Southwest and which, even today, is the "giant" of that area. Actually, the only thing that can be said against the presentation is that it has a tendency to become just a little too "rah-rah."

As far as content goes, however, this is by far the most complete treatment of the road proper this reviewer has seen. The authors have spared no pains to insure that the exciting story of the Central Pacific does not crowd out the real purpose of the work, a complete narration of the building of the southern route to New Orleans.

What's more they prove themselves fairly good psychologists in presenting some hitherto unpublished and very revealing correspondence between the owners which gives one a good insight into the moral make-up of the men who engaged in the venture. In the last analysis, their treatment is fair and realistic on a subject which is today more controversial than ever, as historians begin to evaluate the contribution of the "robber barons" to the country in long-range terms.

As far as the story of the railroad itself goes, the authors do a very creditable job. They show a good technical knowledge of the difficulties, both physical and financial, faced, and they perform a good job of organization in telling the story of the way in which the different links of the line were gathered under

the wings of the company,—which mixed metaphor is almost as tangled as the story of the many Texas roads they had to combat.

The bibliography reveals the authors used a good amount of primary as well as the standard secondary works and the index is adequate, while the section 1 titled, "Mileposts," at the end of the book, recapitulates chronologically the story told in the body of the work; it should be a great aid to teachers.

John J. Whealan, Saint Louis University.

War and Human Progress, by John U. Nef. Harvard University Press. Cambridge, Mass. 1950. 464 pp. \$6.00.

This book is constituted of a series of connecting essays dealing with the historical interrelation between war and industry. Portions of the book appeared, in different form in such publications as the *The Review of Politics* and *Journal of Economic History*. The book is divided into three major parts: The New Warfare and the Genesis of Industrialism (1494-1640); Limited Warfare and Human Civilization (1640-1740); and, Industrialism and Total War (1740-1950).

The general theme of the book is that as industrialism increased wars increased. Not only did the number of wars increase but the concept and limitation of war also changed. Throughout his book Mr. Nef emphasizes the following themes:

Wars have never taught the conquerors much that matters; the only justification for war is the defense of a culture worth defending;

Modern wars destroy, they never build;

Modern industrial civilization has eliminated humane wars;

War today is part of the total problem of modern civilization;

"The seriousness of wars can be mitigated, therefore, only by the growth of a common community of understanding relating to life as a whole, such as existed to some extent among the peoples of Europe in the age of limited wars during the late seventeenth and much of the eighteenth century, such as existed still earlier and on a broader basis in the twelfth and thirteenth centuries when wars among the Christian peoples were few and relatively inconsequential." (p. 414)

"The hope of peace hardly rests in a final sense with the material and the intellectual sides of man. . . . The remedy is not to be achieved by rational means alone. When the mind of man

has presented humanity with weapons that would be safe only in the hands of God, is it not evident that the only hope of staying the power of these weapons lies in redemption through Him?" (p. 416)

In spots the book appears to be heavy reading. In spite of this Mr. Nef has a thesis that requires careful consideration. His documentation is wide and varied as well as scholarly and his index is above average.

Students of economic history, social movements, and the industrial revolution will find the book a source of many provocative thoughts.

Clement S. Mihanovich, Saint Louis University.

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MEDIEVAL

- Bell, H. E., *An Introduction to the History and Records of the Court of Wards and Liveries*. Cambridge Univ. pp. 225. \$6.00.
- Childe, V. G., *New Light on the Most Ancient East*. 4th ed. Praeger. pp. 307. \$6.50.
- Chrimes, S. B., *An Introduction to the Administrative History of Medieval England*. Macmillan. pp. 277. \$4.75.
- Cloud of Unknowing (The) and Other Treatises*, by an English mystic of the fourteenth century. Newman. pp. 220. \$2.75.
- Darby, H. C., *The Domesday Geography of Eastern England*. Cambridge Univ. pp. 414. \$11.00.
- Davies, J. G., *The Origin and Development of Early Christian Church Architecture*. Philosophical Lib. pp. 165. \$4.75.
- Dirksen, Aloys., *A Life of Christ*. Dryden. pp. 338. \$3.75. An unusual split-page arrangement makes this combination Life of Christ and copy of the Four Gospels more than ordinarily easy to use in cross references to Gospels and then back to commentary and text. There is a critical bibliography of lives of Christ as well as general works on biblical studies.
- Irenaeus, St., *Proof of the Apostolic Preaching*. Newman. pp. vii, 233. \$3.25. This scholarly translation and notes put into the hands of teacher and student one of the first examples of apologetical writing in the early centuries of the Church.
- Macartney, C. A., *The Medieval and Hungarian Historians*. Cambridge Univ. pp. 205. \$5.00.
- Making of Today's World*. Boston. Allyn & Bacon. pp. 798. \$4.44.
- Patrick, St., *The Works of St. Patrick. St. Secundinus Hymn on St. Patrick*. Newman. pp. 121. \$2.50. This scholarly translation with extensive notes and introduction provides excellent supplementary reading for the survey course in European history.
- Previte-Orton, C. W., *A History of Europe from 1198 to 1378*. 3d ed. rev. Barnes & Noble. pp. 479. \$6.00. This is a reprint of the 1937 edition of this volume of Methuen's series in Medieval and Modern Europe. The readings at the ends of the chapters have been brought up to date.
- Robinson, C. A., *The History of Alexander the Great*, v. 1. Brown Univ. pp. 293. \$7.00.
- Westminster Historical Maps of Bible Lands*. Westminster. pp. 24. \$1.00.

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- Armstrong, A. M., et al., *The Place-names of Cumberland*. pt. 3. Cambridge Univ. pp. 186. \$3.50.
- Bailey, Sidney, et al., *Parliamentary Government in the Commonwealth*. Philosophical Lib. pp. 217. \$4.50. A symposium of essays by various authorities on the development and state of parliamentary institutions in the various units of the British Commonwealth of Nations. Many of the essays were first printed in *Parliamentary Affairs*.
- Brown, P. L., ed., *Clyde Company Papers*; 22, 1838-1840. Oxford. pp. 486. \$8.50.
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- Butterworth, C. C., *English Primers (1529-1545)*. Univ. of Pa. pp. 353. \$6.00.
- Campbell-Johnson, Alan, *Mission with Mountbatten*. Dutton. pp. 383. \$5.00.
- Czarnomski, F. B., *Can Russia Survive?* Philosophical Lib. pp. 128. \$2.75. "Describes the dark side of Soviet Russia.... This little book is offered to those who are equally biased and have the courage to look ugly facts in the face."
- Fitzgerald, B., *The Geraldines*. Devin-Adair. pp. 322. \$4.50.
- Fitzsimmons, M. A., *The Foreign Policy of the British Labor Government, 1945-1951*. University of Notre Dame. pp. 188. \$3.25.
- Friedlander and Oser, *Economic History of Modern Europe*. Prentice Hall. pp. 611. \$6.00.
- Gibney, Frank, *Five Gentlemen of Japan*. Farrar, Strauss and Young. pp. 373. \$4.00.
- Griffiths, Sir P. J., *The British Impact on India*. Macmillan. pp. 530. \$8.50.
- Haffert, John M., "Russia Will Be Converted." AMI International Press. pp. 270. \$3.00.
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- Knaplund, Paul, *James Stephen and the British Colonial System*. Univ. of Wis. pp. 324. \$5.50.
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- Petrie, Sir C. A., *Monarchy in the Twentieth Century*. Macmillan. pp. 223.
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